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The Chaplain

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MINISTERING TO WAR PRISONERS...*Ch. Luther W. Evans*
WORSHIP THROUGH MUSIC....*Stanley R. Plummer Sp. (W)*

Also:

SERMON OUTLINES • QUOTES • ILLUSTRATIONS
PERSONALS • BOOK NOTES • BACKFIRE
THOUGHT-STARTERS • HUMOR • SOCIAL HOUR

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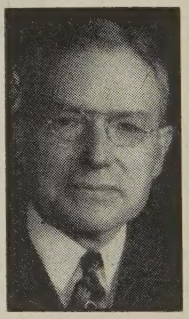
PACIFIC SCHOOL

• *An appeal by a leading layman for "a reborn church of the Living God"*

The Future of the Church

By JOHN D. ROCKEFELLER, JR.

(An address delivered before the Protestant Council of New York City)



NOT many weeks or months had elapsed after this World War began before there was presented to our vision a picture so horrible it hardly seemed that it could be true.

It appeared that hell had broken loose and that millions of evil spirits had become incarnate in human form and were going about the earth committing atrocities and acts of cruelty beyond belief.

In the face of this awful picture it is not strange that we should ask ourselves the question: "Has Christianity failed?"

But there is another picture which the war has painted. In it we see millions of men and women who are exemplifying in their daily lives, in the most commonplace fashion, unselfishness, generosity, loyalty, self-sacrifice and other characteristics and qualities which command the admiration of the world. Unconsciously these people are reflecting Christ's spirit. Whether they know it or not, their inspiration comes from the God of all good deeds. Yet many of them have no church affiliations, for too often the church seems to them quite apart from their lives, an institution which has little contact with or understanding of their own problems, since theirs is fundamentally a religion of deeds, not of creeds—expressed in life, not in words.

We turn from this picture with a glow in our hearts and say with renewed faith: "Christianity has not failed; churches may have failed, but not Christianity! For never in the history of the world was Christianity a more vital force in human life than it is today."

In the presence of this great host of noble men and women, who, generally, have not come from the church, although directly or indirectly all have been more or less influenced by it; who, many of them, have faced death, have lived a life far worse than death, have sacrificed their all, we ask, "What of the future of the Christian church?"

Will these people, after the experiences through which they have passed, find in the church generally as it exists today the recognition, the association, the guidance and the inspiration which they need and have a right to expect? Regretfully we must answer, "No." For the church has learned too little to speak their language, to

think in terms of their environment, to meet their needs.

If this be true, one of two things is inevitable. Either this unorganized spiritual force which is silently dominating millions of lives will not be conserved, or the church must have a new birth if it is to meet this marvelous opportunity and great human need.

I

Let us picture, for a moment, this reborn church.

It would be the church of the Living God. Its terms of admission would be love for God, as he is revealed in Christ and his living spirit, and the vital translation of that love into a Christ-like life. Its atmosphere would be one of warmth, freedom and joy, so sympathetically and distinctly manifest as to attract and win into its fellowship all those who are striving to live useful and worthy lives. It would pronounce ordinance, ritual, creed, all non-essential for admission into the Kingdom of God or his church. A life, not a creed, would be the test. Its object would be to promote applied religion, not theoretical religion.

As its first concern it would encourage Christian living seven days a week, fifty-two weeks a year. It would be the church of all the people, of everyone who is fighting sin and trying to establish righteousness; the church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy. Its ministers would be trained not only in the seminaries but in some form of work-a-day life so that they might acquire a personal knowledge of practical problems. Thus they would live in closer touch with humanity, would better understand and sympathize with human difficulties, and would exert their influence as much in living as in preaching.

Would that I had the power to bring to your minds the vision as it unfolds before me! I see all denominational emphasis set aside. I see co-operation, not competition. In the large cities I see great religious centers, wisely located, adequately equipped, strongly supported, ably led, inspiring their members to participation in all community matters. In smaller places, instead of half a dozen dying churches, competing with each other, I see one or two strong churches, uniting the Christian life of the town; great economy in plant, in money, in service, in leadership; the money thus saved available for home and foreign missions. I see the church through its members moulding the thought of the world and leading in all great movements. I see it literally establishing the Kingdom of God on earth.

Shall some such vision as this be realized? Upon the answer to that depends in large measure the future of the Christian church.

II

We have been considering the demand for a united Christian church from the point of view of the world's need for Christian leadership. There is another motive, not less compelling, urging the churches on toward that end. It is the necessity for co-operation if the forces of righteousness are to triumph in the eternal warfare

against the forces of evil. The forces of evil, united on the common ground of their nefarious interests, are ever ready for aggressive action; while the forces of righteousness, although seeking a common goal, are frequently so preoccupied with their individual interests and petty differences that their attack upon the common foe is too often belated, and not infrequently scattered and ineffective.

Christian men and women must come to see that only by the fullest co-operation and the setting aside of emphasis on non-essentials, can the many branches of the Christian church, standing together on the common ground of Christianity, hope for victory in this great warfare against sin.

When Christ came into the world, he found the church loaded down with ritual and formalism. Every minutest detail of daily life was regulated by religious enactment. In the eyes of the church the most religious man was not he who gave to the poor, who helped the unfortunate, who was unselfish, meek and lowly, but he who kept most punctiliously every jot and tittle of the law. The *spirit* of religion had been displaced by empty form.

To establish spiritual righteousness in the world, to build up an internal rather than an external religion, to emphasize the responsibility of the individual to his Maker, was Christ's mission on earth. Few and simple were the forms he set up or sanctioned, such as baptism and the Lord's Supper, but they were wonderfully beautiful and filled with sacred inspiration.

On the other hand, in the face of the great problems of sin, of evil and of spiritual hunger which confront the world today, can we imagine that were Christ to come to earth again he would regard the observance or non-observance of these and other ordinances and individual beliefs, or the manner in which they are observed, as of sufficient importance to justify controversy among his followers, and their separation into rival factions? Can we fancy him giving his approval to such a course, resulting as it does too often in relaxing the warfare against the common enemy, sin, and in causing men to forget their common responsibility, the needy brother?

Let ordinance, creed, ritual, form, Biblical interpretation, theology, all be used to enrich worship, and to bring the believer into a fuller understanding of him whom we worship, as each individual or separate church may find them helpful toward that end. But God forbid that they should ever, any of them, divert the attention from, or be regarded as a substitute for, that personal, spiritual relation between the soul and its God which is the essence of true religion.

What the world craves today is a more spiritual and less formal religion. To the man or woman facing death, great conflict, the big problems of human life, the forms of religion are of minor concern, while the spirit of religion is a desperately needed source of inspiration, comfort and strength.

I plead not for a modification of form, but for its subordination to the spirit; not for the abolishing of ordinance and sacrament, but for their voluntary rather than obligatory observance.

As we face, then, the world's need of great spiritual leadership, that humanity may be brought into vital, daily relationships with a living God, and that all the forces of righteousness may be united in an eternal warfare against the forces of evil, we ask again the question: "What of the future of the Christian church?" This is the answer which I give you:

If the various divisions of the church as it is organized today catch the vision, have the breadth, the tolerance, the courage, and, setting aside non-essentials, all barriers, will stand upon the bedrock principles of God's love and Christ's living spirit, "not satisfied," as Donald Hankey has said, "until the church is the church of all good men and women, until all good thoughts and deeds are laid at the feet of the Lord of all good life," the church of the Living God will come into being, ushering in a new era of Christian unity.

III

What I have said thus far is the substance of an address which I made during the first World War. The convictions then expressed have only grown upon me with the passing years.

Today, as always, humanity craves the substance of religion, while churches too often emphasize the form. Men have long looked to the Christian church for religious training and spiritual inspiration that they may acquire both the knowledge and the will to make wise decisions and to take right actions in their daily lives. Their natural craving for religious guidance must not be repelled by alphabetical lists of denominational churches and agencies, when what they seek is so fundamental and sectarian differences are so superficial. Rather should they be able to get in any Christian church, whatever the style of its architecture or the shade of its belief, the spiritual wisdom and strength which they need to fit them for practical daily living.

To say that no progress has been made toward the resolving of denominational barriers during this quarter-century would be unjust to various groups which have made earnest efforts along those lines and definite advance. But to say that any broadly conceived, concerted movement to that end is under way, which is generally participated in, would be equally untrue.

On February 3, 1943, the cargo transport *Dorchester* was torpedoed at 1:15 A.M. and sank within twenty-five minutes in iceberg waters, ninety miles from Greenland. As the ship went down, four chaplains—one a Catholic, one a Jew, two Protestants—were on the deck encouraging the men and passing out life-belts. When there were no life-belts left, they took off their own and gave them away. These chaplains were last seen standing arm in arm praying.

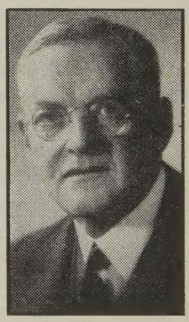
As they went to their death, united in the service of their common Lord, so let us, the living members of the great religious faiths they represent, go forward, shoulder to shoulder, as a united army, fighting evil, establishing righteousness, brothers in service, sons of the one God and Father of us all!

• *A candid appraisal of what went on at Yalta*

The Crimea Conference

By John Foster Dulles

Chairman, Commission for a Just and Durable Peace, Federal Council of Churches



THE Crimea Conference was an indispensable prelude to that of San Francisco. It came at a time of doubt. Over a year before, Great Britain, the Soviet Union and the United States had pledged themselves to the "closest co-operation" in relation to European questions. But that co-operation had deteriorated during 1944. It appeared that the Government of the United States preferred to avoid responsibility for difficult European decisions, and that the Soviet Union preferred to decide alone matters which affected it vitally. Under those circumstances it hardly seemed worth while to go ahead with plans for more elaborate collaboration. Such plans could be no more than paper plans unless the nations which possessed preponderant power in the world were willing to co-operate.

The Crimea Conference showed a revival, within the great alliance, of a will to collaborate for peace, as for war. The decisions there taken were not news. For the most part they had been foreseen.

What could not have been foreseen was the acceptance by the United States of responsibility for such hard decisions as the redetermination of Poland's boundaries and the acceptance by the Soviet Union of United States and British participation in deciding what would be the Soviet's western boundary.

The cynics will say that the United States merely accepted the inevitable, and that the Soviet Union allowed the United States to agree only on Soviet terms. To say that is to miss the main point. A new era was opened by the Crimea Conference in that the United States abandoned a form of aloofness which it had been practicing for many years, and the Soviet Union permitted joint action on matters that it had the power to settle for itself.

I

These are two momentous precedents. If they had not occurred the future would have been dark. Now that they *have* occurred we can proceed hopefully with plans to broaden the base of international collaboration and make it permanent.

We can feel profound satisfaction that our Government, at the Crimea Conference, realized the hope expressed at the Cleveland Church

Conference, that our Government should get down into the arena and battle for its ideals "even under conditions such that partial and temporary defeat is inevitable."

Organized power must be built on practical realities. Also, it must be inspired with moral purpose. If the Crimea Conference encourages us politically, it reveals a discouraging gulf between what we practice and what we preach.

The Atlantic Charter is the moral standard upon which the leaders of the United Nations have themselves agreed. Compared with that standard, the Crimea decisions do not stand up very well.

II

The principle of "no aggrandizement, territorial or other" (Atlantic Charter, Point I) has been abandoned. The Soviet Union is aggrandized at the expense of Poland, and Poland in turn is invited to aggrandize herself at the expense of Germany.

The territorial changes decided upon are not made dependent upon the freely expressed wishes of the people concerned" (Atlantic Charter, Point 2).

The Crimea declaration speaks of "the restoration of sovereign rights and self-government to those peoples who have been forcibly deprived of them." But it adds to the quoted words, drawn from the Atlantic Charter (Point 3), the words "by the aggressor nations." Thus, seemingly, only those who have been deprived of sovereignty or self-government by the Axis powers are to be given the benefit of that principle of the Charter.

The decisions regarding Germany, while not explicit, reflect a spirit quite different from that which sought the "economic prosperity" of "all States, great or small, victor or vanquished" (Atlantic Charter, Point 4).

III

We can draw two conclusions from the great discrepancy between the principles of the Atlantic Charter and the decisions taken at the Crimea Conference. One conclusion is that the Atlantic Charter itself is not perfect preachment. It reflects too much a static rather than a dynamic concept of the world. We pointed this out more than three years ago. *There will be constant and unnecessary embarrassment until the Atlantic Charter is remolded into a better statement of our long-range objectives.*

A second conclusion we can draw is that decisions taken in the heat of war will inevitably fall short of high principles. It is because that is so that we must keep open the possibility of revising such decisions in the light of truer insights. The Cleveland Church Conference said: "If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of change which is the bridge from the immediate situation to the Christian ideal."

IV

The Crimea decisions dramatize the need of getting at San Francisco the right kind of world organization. It must be an organiza-

tion which, in addition to having power to prevent aggression, must also seek to correct in the future the inevitable mistakes of the past. That is not clearly assured by the Dumbarton Oaks Proposals as they now stand.

Fortunately, these Proposals are still "tentative." But they will soon be crystallized. It is, therefore, urgent that our people study and come to understand these Proposals and exert their influence to the end that the world organization which seeks a peace that is just—and which, because it is just, can be durable—shall become a living reality.

PRAYER FOR V-E DAY

O O Lord God of Hosts, who has lead our nation and its arms to this glorious day of victory, we lift our thankful hearts to thee. We praise thee that this day has come at last.

We thank thee that thou hast sustained us through the nights and days of doubt and sorrow and suffering; that thou hast aided us by endowing our leaders with wisdom and our men with courage; that thou hast found our cause a righteous one and given it the victory. We thank thee that the day is nearer when we may return to family and friends and to citizenship in a peaceful world.

We are not light-hearted, our Father, for we have bought the victory at great price. We know no great victory can be had easily, but we remember the loss of many comrades. We remember the tears of their loved ones. We remember the hunger and homelessness, the tortured bodies and minds, the complete desolation of many peoples, and we know the end is not yet.

O gracious God, give us the courage and the wisdom now to press on and finish quickly the task set before us. Let none of us, elated by victory, shirk or fail to play our parts faithfully. Spare us the greatest of all sacrileges, that of treating sacrifice with indifference. May all the pains we have suffered, all the work we have done, all the disciplines we have imposed upon ourselves make us tempered men and women, tempered as the steel is tempered in its trial by fire.

With soul-searching and in thy name may we highly resolve to burst every bond imposed by prejudice, to destroy every narrow dogma and every illusion which keeps us from the knowledge that men are brothers through thy common Fatherhood, and may we strive for the dawn of that day when all the world's children may be born to abundant lives under the warm sun of liberty and justice for all. In the name of the Prince of Peace. Amen.

—Chaplain William C. Hart

On storing up resources now for your peacetime ministry

Tomorrow and the Day Following

By Chaplain Frederick W. Cropp, Jr.

JUST as most soldiers are civilians at heart, so most chaplains are clergymen caught up by the war, but with roots in past parishes and dreams of future peacetime churches which we hope to serve after our hour of military duty.

We wonder about our ministry in that parish in the peace to come. Some of us are asking ourselves how we may best use the stuff of our present experiences to fashion our future.

We shall go back to our civilian lives with certain new ideas of church organization and management. Some of us will have a broader view of the variety which is possible in church worship services. We have had an enviable experience among congregations and parishes of men. This causes us to re-examine the program of the church as it affects men and as men can be used in church work.

And there are other areas in which we are thinking constructively. What about the sermon and its place in our future ministry? Has the mass distribution and increased use of the Scriptures suggested a new emphasis on Bible reading? What do we think now about pastoral work? How shall we carry over our new techniques of using the small difficulty of a man as an avenue to his soul?

It might be helpful for us to list activities and plans which we intend to pursue in our parishes—ideas which our experiences as chaplains have suggested to us. I should like to see chaplains discuss these and related matters in future issues of The Chaplain.

I

Even now, when we think we are pouring ourselves out to the exhaustion point, there are ways of storing up resources for our peacetime ministry.

I do not suggest any process as mechanical as collecting sermon outlines or cross-indexing illustrations for future use. Although these may appear profitable, in general such sermonic inspirations lose luster when stored away like K-rations. Moreover, that which seems to us now a pertinent theme may not have the same timeliness in civilian life. Illustrations, too, have their own booby traps attached.

All of us are liable to sprinkle our future discourses too often with, "When I was a chaplain . . ."

or "I recall an incident from my war experience. . . ." There are daily illustrations of the power of our faith in wartime, but just as we avoid peacetime illustrations now, we ought to be careful about giving our peacetime congregations a flood of battlefield reminiscences.

II

Rather there are other areas in which we can do some constructive work which will pay dividends now and at the same time store up principal for our pulpit ministry when the war has ended.

Consider the further cultivation of our voices. Many chaplains, formerly accustomed to the acoustics of a quiet church, have discovered that their voices lack timber and carrying quality when services were conducted in large barracks, theaters, barns and open-air chapels. Wise chaplains will make the demands of such preaching an opportunity to improve their voices. Out of this preaching can come either a set of strained and weary vocal chords or a well-developed and richer voice.

Simple exercise of diaphragmatic control, the pitching, projection and the direction of the voice have been forgotten since seminary days. Precise enunciation needs to be cultivated. Much of this may be self-taught, although there are probably men in every outfit who can give us a few tips—lawyers, singers, teachers. One chaplain even practices pitch, enunciation and voice control as he talks with his driver above the motor of his jeep as they drive along. Try it; you will be surprised to see what you can do with your voice.

I suggest also that we use spare moments for memorizing material which every minister wants at the tip of his tongue. Here is a productive way to spend a blackout hour and to utilize those periods of waiting and riding which may become tedious and which are often not suited for reading.

The subject matter each person may choose for himself. Certainly the memorizing of familiar passages from the Bible will be useful in the future as well as stimulating for us now.

Some of us will want to make ours for the first time the various elements in our formal worship services. We all know the creeds, and can repeat from memory the best known prayers and collects. Do we know by heart the wording of the Communion service, the marriage, baptismal and funeral services? Even though few of us may expect to conduct one of these rites without our books before us, nevertheless to have these oft-used words engraved on our memories will render them more meaningful because they are wholly ours.

III

I commend the memorizing of brief prose and poetic passages. These can be culled from what we like best in literature. Some will want to memorize the great hymns of the church; others will already have begun to collect useful and quotable verse; all may begin by refreshing in our memories the best of what we "have learned long since and lost awhile."

Here are a few suggestions for memorizing. First, begin with the confidence that you are going to

master the passage to be memorized. You will be surprised how easily you learn to remember, and you will discover that after the first few weeks it will become increasingly easy to commit to memory.

Secondly, do not attempt too much. Memorize a passage a week. If you are memorizing Scripture, break the longer passages into blocks of ten or fifteen verses. If you are memorizing poetry, do not attempt the epic poetry until you have mastered verses of fifteen to twenty lines! A sonnet is a good week's work.

Third, keep a small looseleaf notebook containing the passages you are memorizing. Date them page by page and review one old number each day in addition to the new material.

Fourth, when you find an odd bit of time, review your memory work. This is especially good discipline during sleepless watches in the night, tedious convoy trips, or impatient moments of anxious waiting. Fifteen minutes a day spent in memorizing good literature can create a rich heritage for tomorrow.

IV

One final suggestion as we look toward the future: Now is the time for some creative activity. Try to record a few timeless observations in your own prose or poetry, observations which will be as true tomorrow and a hundred years from now as they are when you write them.

We are not all going to write deathless literature, but all of us are concerned with eternal truths. Surely there will be those who will be able, out of the crucible of these times, to forge phrases which our service men today and our congregations tomorrow will recognize as authoritative answers to their need.

Jesus said, "Nevertheless I must walk today and tomorrow and the day following: for it cannot be that a prophet perish out of Jerusalem." We who are his prophets ought to be preparing for our ministry "today and tomorrow and the day following."

☙ THE SERMON gathers further significance from the fact that it is, or should be, the flowering forth of the best there is in the man who preaches it. When you stand up in your pulpit you are saying in effect, "Here is my ripest judgment on this matter in hand. Here is my profoundest thought touching the interests we are considering. Here is the best I can do as a result of all my training and effort in giving that thought worthy literary expression. Here is the fullest outbreathing of my sympathy as I reach for your attention. Here is the holiest aspiration of my soul as I look Godward for his help in making my message effective. Here is the utmost vigor of my personality in action on the highest levels open to me as I seek to lodge this truth permanently in your inmost soul."

If the sermon is a sermon, it is just that, and it is all that.

—CHARLES R. BROWN, in *The Art of Preaching* (Macmillan)

• TEXT: *"We wrestle against principalities, against powers, against the rulers of the darkness of this world."*—Eph. 6:12

Spiritual Values at Stake

By CHAPLAIN EDWARD L. R. ELSON

TOTALITARIANISM was the dominant political doctrine of St. Paul's day. Violence sat upon the throne of the single empire and spread along the jagged shores of the oblong Mediterranean. Rome's legions swung across the imperial highways, enforcing the emperor's edicts and bleeding the life's blood out of the people. But one policy was in force —the rulers and the ruled, the lords and the slaves, the armed and the unarmed. There was peace —the Pax Romana, the peace of military might.

It was a pagan world. To be sure, Rome had her gods, but they were state deities; Greece had her cults, but they were mysterious and eccentric; Israel had her prophets, but their utterances were unheeded. In that day Christians "wrestled against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

St. Paul presents, here as elsewhere, the Christian doctrine of good and evil. There are two antithetical forces at work in the world, he says: righteousness versus sin, good versus evil, light versus darkness. Each man's soul is a battlefield on which these powers contend. Sin is also in human society, and when its covert pressure takes overt action we see war. War is the manifestation in society of sin in life.

It is given to us to live in a world strangely akin to that of primitive Christianity. Calvary was a microcosm of our world order: the might of empire, national greed and avarice, the impositions of totalitarianism, a ruling people, an enslaved world. The purposes for which we contend are more than economic or military in nature. There are spiritual values at issue, and therefore we do well to survey the purposes for which a Christian nation goes to war.

I

Christianity has survived many wars and will survive this one. While we cannot oversimplify the issues of the war, making it all black on one side and all white on the other, it is nevertheless clear that victory by the United Nations gives promise of a world order more hospitable to religion in general, and Christianity in particular, than could be hoped for otherwise.

When we have achieved victory

here is the great promise that Christianity, with increasing power, may continue its antiseptic and redeeming work.

II

Against what, then, do we fight? We fight against the demonic conception of a nation. This type of nation makes the state and not the individual the ultimate. It defies some reality associated with its life, as Dr. John Mackay had indicated so ably. You have it in Japan in Shintoism and fanatical emperor-worship. You see it especially in Germany where we behold a reassertion of the myth of a pure race and the doctrine of a divine state.

In the twentieth century you have a neo-paganism such as was seen in the early Christian centuries. The German youth asserting the tenets of his national faith—(1) I believe that National Socialism is the only saving faith for Germany; (2) I believe in a God who sent us Adolf Hitler to save us from parasites and do-nothings; (3) I believe in a God who has sent us Adolf Hitler to bring us beauty and truth"—discloses a blasphemy rarely equaled.

Most significant in this creed for youth are the first two words, "I believe." And they do. It has been for them a national faith. That is why when they go into battle they go not only as skillful soldiers but as flaming religious fanatics. "Nothing for self, all for Germany!" says a motto as exacting as any self-surrender in religious consecration. "Today Germany is ours, tomorrow the world!" they sing as they herald the rousing goal their missionary enterprise.

Here is a paganism as blatant and ruthless as anything the early Christians beheld. We know the nature of our adversary. We fight against the demonic nation.

For what, then, do we fight? It is easier to say what we fight against than to formulate that for which we fight. Stated succinctly, we fight to preserve our heritage and our life as a covenant nation.

When war was declared our own geographical area was in jeopardy. Securing it against the enemy became an early obligation of our forces. We have a natural heritage of incomparable greatness to preserve. From the pine-clad hills of Vermont to the palm-lined avenues of Florida, from the sun-kissed groves of California to the timbered ridges of the northwest, in its beauty and its riches there is no land quite like America in the entire world. And we fight to preserve it.

III

And we have a *human* heritage to preserve. Among our earliest settlers were many noble and majestic personalities—a spiritual and intellectual aristocracy. Their insights and genius brought our national life into being. And although immigration during the years brought to our shores many people from varying cultural levels, there has been a great deposit of industrious and progressive folk in our land. And in the few years just preceding World War II, the United States became an asylum for the great and a refuge for many masters. This heritage is itself a symbol of greatness.

And we have a *spiritual* heritage

to preserve. We are a covenant nation, recognizing our dependence upon God. Before the Pilgrims landed in New England they drew up a contract in the Mayflower cabin which began with the words, "In the name of God, Amen." From the very beginning our destiny was asserted to be derived from God.

We are heirs of democracy. But where does democracy get its power? We say democracy means that the individual and not the State is of supreme value, that human personality is the greatest value in the whole universe, that men can be trusted with their own destiny. Where do we get that? It emerges out of the Jewish-Christian tradition. It comes out of the church.

We say democracy means freedom of worship, of assembly, of speech, and of press. Where do we get that? To be sure, it is guaranteed in instruments of government called the Constitution and Bill of Rights. But it emerges primarily from our religious tradition.

We say democracy means that ordinary men can be inspired and led to put the common welfare above their own selfish interests, that they know the meaning of "service." Where do we get that? It comes out of the Sermon on the Mount and shines forth from Calvary's cross. It comes out of the church. Indeed, democracy, as we know it, is so much a product of the Christian church, and especially the Reformed tradition, that it may be doubted if democracy can survive where Christ does not redeem and inspire large sections of the population. "In God We Trust" is not only a motto on a penny; it is a foundation for national existence.

IV

In the light of that against which we fight and that for which we fight, what is the prescription for the conduct of an American Christian? St. Paul gives it to us in his letter to the Ephesians: "Put on the armor of God that you may remain steadfast." These are militant words. Paul exhorts us to be girded with truth—to know the truth about God and man's destiny, and to know that the very universe supports you all the way. Believe in your cause, taking the shield of faith. All men have something to be salvaged; hence, take the helmet of salvation. This is sure defense. Our purpose in fighting: "feet shod with the preparation of peace." Carry the most potent but subtle weapon of all; yield the "sword of the Spirit," for either in war or peace he is most dynamic.

These are the requirements of living we are to meet. Now, what does God do? Well, he does not promise to spare us pain or anguish of soul.

In World War I a young captain, about to go on a hazardous mission across "No Man's Land," approached his chaplain with the supplication, "Please pray, Chaplain, that I will come back safely." "No," said the chaplain, "I cannot pray that kind of prayer, *but I will go with you.*"

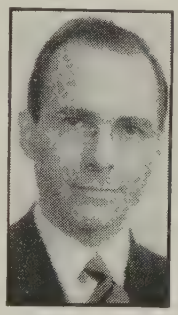
God is like that. Across the ages there comes to our age of "blood and sweat and toil and tears" the promise, "Lo, I am with you alway, even unto the end."

TEXT: *"Ye are the salt of the earth."*—Matt. 5:13

The Fine Art of Eating Salt

By JOHN W. MCKELVEY, PH.D.

Minister, Methodist Church, Lansdowne, Pa.



T has long been known that salt is essential the proper seasoning food, but only recently ave scientists and doc-rs agreed that salt is kewise essential to the aintenance of our ealth. But there is yet nother use of salt which, hile having no sig-ificance for us in Amer-a, has infinite meaning to the eople of Palestine. It is the fine rt of eating salt for the sake of ospitality and friendship. Through-ut Bible lands, from time im-emorial salt has been basic and ssential to the protection of the mily and the welfare of the ranger. The origin of this usage shrouded in mystery, and yet it n be explained in a practical and atural manner.

The people living in the Holy and in Bible times were not ma-rially different from the present-ay folk who dwell in the villages d desert wastes. They were scat-red, often nomadic, living in nts, and roving with their flocks om one pasture to another. They ere lonely, experienced little or diversion from the monotony of e arid wilderness, welcomed any ent that broke the humdrum of istence, and rejoiced when the coming of friend or stranger dispelled their solitude even for so brief a time as is required to break bread together.

To the potential dangers of such open hospitality they were not blind. Isolated as they were, with no easy communications to ascertain the status of strangers, whether friend or enemy, they were liable to be imposed upon by imposters and thieves, unless they had wit enough to devise a safeguard. Their safeguard became the custom of eating salt.

I

Just why they chose salt instead of something else goes back to another factor. In the ancient world salt was always a scarce, and therefore valuable, commodity. In fact, its status was such that people were often recompensed with salt, *salarium* in Latin, whence comes our word "salary." Scarce as salt may have been elsewhere it was always available, in a rationed degree at least, to the people of Palestine. They had directly or indirectly access to one of the world's great salt deposits, the Dead Sea.

As far back as man realized the need of salt for savor there were

evaporation salt-pits in operation on the sandy beaches of this inland sea, 1,362 feet below sea level. The process of evaporation was never a simple one. Common salt, sodium chloride, is only one of several mineral salts in the waters of the Dead Sea. To separate the salt for eating purposes from the other salts was something of a science all by itself.

II

The possessor of good salt was consequently considered not only a worthy but a wealthy man. Salt was as much wealth as health. No wonder men long ago worked as well as fought for salt! And no wonder the custom of eating salt developed among them, for they knew the surest way to the heart of a man, and therefore to his better and nobler self, is through the act of sharing that which is most precious and rare.

Whether this explanation accounts accurately for the practice, it is nevertheless just what happens when a stranger comes pulling at the ropes of the tent-door. The head of the Arabian family comes out and seats himself with the unknown guest on the ground before the tent opening and ceremoniously eats a pinch of salt with the stranger. It constitutes the covenant of salt. They are now temporary kinsmen. The stranger may perchance be an enemy, but for the space of three days, the length of time the salt remains physiologically in the body, there is sworn friendship and mutual protection pledged between them. At the expiration of three days, if he has not already done so, the guest had better be on his way, and that right early! Not only has the hospitality of the household been exhausted, but the covenant of security also.

Very rare indeed is it for an Arab to refuse to eat salt with a stranger. When he does refuse, it is another way of saying: "No, thank you. You are not welcome here." When he eats salt, however, it is the time-honored code of the desert that the guest is welcome and the protection of the host extended even to the point of giving his life for the stranger. At the same time, the host is assured that the guest will be on his good behavior and will not appropriate as "souvenirs" any of his belongings, his cattle, or his family. Generally speaking, the premium for this theft insurance was rather low, in spite of the fact that a very essential product, once so costly and now "as common as salt," was shared between them.

III

It is interesting to observe how Jesus ennobled this custom of eating salt. Even in his day the sacred covenant of salt was fast becoming hackneyed and outmoded. The law of hospitality had fallen into such disrepute that the wayfarer and the wanderer were without friendly refuge. Therefore Jesus exhorted, "Give to him that asketh thee," and "when thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed."

Jesus was repeatedly setting

himself against callousness towards the intangible values of human fellowship. On this account he reproved the Pharisee with whom he was dining and from whom he received unpardonable discourtesy in the omission of the customary attentions of hospitality. And for this reason he spake the parable of the man who gave a dinner only to have his invited guests ungraciously decline to attend. What Jesus wanted people to see was that even the best of us, socially as well as spiritually, are apt to be snobs and hypocrites. To circumvent this he recommended the fine art of eating salt with the stranger and the straggler, and that as often as we have the opportunity; for by so doing we have a first-class privilege of showing our love to God through unstinted self-giving to others.

Incidentally, it is on this ancient rite of hospitality that Jesus banked when he sent his disciples on their first practical mission of gospel preaching. He told them to go without "stick nor wallet nor bread nor silver" (Luke 9:3, Moffatt). And he commanded them to depart immediately from whatever place they were unwelcome—where the covenant of salt was not observed in their behalf. That mission was in no sense a "sponging" expedition on the part of the disciples. It was meant to be one of those rare and hallowed events wherein the hearts of the entertaining hosts craved the fellowship of those who came in Jesus' name and counted the cost as nothing.

IV

A final observation. Jesus once offered this intriguing injunction to his disciples: "Have salt in yourselves, and have peace one with another" (Mark 9:50). It was a sorry discovery even in his day to find that what was supposed to be salt had no saltiness, that it had "lost its savor." Nothing remained but to cast it out, for it was no good as such. As Jesus saw it, the process of crystallizing pure salt in ourselves is definitely tedious, painstaking, backbreaking, and often heartaching. But, if we persevere, in the end we will possess that salt of the soul which from time immemorial has brought to friend and stranger saving health, friendship, life and peace.

Never once was he gently led. He was led into the wilderness to be tempted of the devil. He was led by men filled with wrath to the brow of the hill, that they might cast him down headlong. He was led away to Annas; led away to Caiaphas; led into the council of the elders and chief priests and scribes; led to Pontius Pilate, and into the hall of judgment. And then he, our Lord Jesus Christ, was led as a sheep to the slaughter; led away to be crucified! Verily, "His way was rougher and darker than mine."—*Frances Ridley Havergal.*

THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

A man has to live with himself, and he should see to it that he is always in good company.

—Charles Evans Hughes

Sid says his clerk, Ebenezer, has a very even disposition. He's mad all the time. *—Report from a village store*

Swearing is just the blustering of a bully. It is conversation's cesspool.

—Edward Wertheim

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains. I don't know that one's eyes will fill with tears when he thinks of the famous inventor of logarithms.

—Oliver Wendell Holmes

Men are like steel. When they lose their temper they become worthless.

Our friend and we are invited abroad on a party of pleasure which is to last forever. His chair was ready first, and he has gone before us. We could not all start conveniently together; and why should you and I be grieved at this since we are soon to follow, and know where to find him?

—Benjamin Franklin

Unless man has the wit and grit to build his civilization on something better than material power, it is surely idle to talk of plans for a stable peace. *—Francis B. Sayre*

Minds are like parachutes; they only function when they are open.

—Ervine

Be ashamed to die until you have won some great victory for humanity.

—Horace Mann

There is only one real failure in life possible; and that is not to be true to the best one knows. *—F. W. Farrar*

There is a limit to human strength. Yes, the hero replies, a limit we must always exceed. *—Henri Bondeaux*

Worry affects the circulation, the heart, the glands, the whole nervous system, and profoundly affects the health. . . . I have never known a man who died from overwork, but many who died from doubt.

—Dr. Charles Mayo

We are conquerors of death when we are able to look beyond it.

—Frederick W. Robertson

And two things have altered not
Since first the world began—
The beauty of the wild green earth
And the bravery of man.

—T. P. C. Wilson

Give victory to righteousness, we pray thee, O God, and to all thy children forgiveness; through Jesus Christ our Lord. Amen.

—The Bishop of Hong Kong

Always do right. This will gratify some people, and astonish the rest.

—Mark Twain

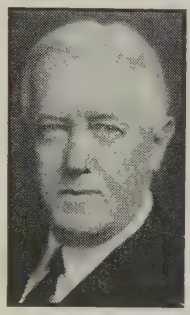
If we are to live at all, we must live as men who recognize the whole world as neighbors. *—Bishop Brent*

Gird yourselves for the battle that begins when war ends . . .

The Battle for Human Rights

By John W. Davis

Former Ambassador to Great Britain; trustee, Carnegie Endowment for International Peace



IN a highly significant "Statement on Human Rights and Fundamental Freedoms," signed by 150 distinguished Americans representing almost every field of activity, these paragraphs appear:

"At Dumbarton Oaks the United States, Great Britain, the Soviet Union and China took a momentous step in the age-long struggle for liberty by proposing to give international sanction to human rights. They proclaimed that in order to create 'conditions of stability and well-being which are necessary for peaceful and friendly relations among nations' there must be international action to 'promote respect for human rights and fundamental freedoms.' Thus they recognized that the violation of human rights anywhere may be a threat to world peace everywhere. To safeguard these rights they open the way for a permanent agency within the coming World Organization.

"For this action at Dumbarton Oaks the long march of history has blazed the path. Freedom-loving men won Magna Carta, the Declaration of Independence, the Bill of Rights, the French Declaration of the Rights of Man and Citizen, and the constitutions of many of the United Nations—this gives us faith.

"In recent times these historic acts by nations have led to the beginning of international recognition of human rights as in treaties, in the Covenant of the League of Nations, and in the Charter of the International Labor Organization.

"Then in our generation the forces of oppression and militarism defiantly sought to reverse the process. The flagrant violation of human rights by Nazi and Fascist states, revolting to the conscience of mankind, stands as a symbol of an ever-present threat to peace and freedom. First discriminating against, next persecuting, then butchering helpless men, women and children they later enslaved small unoffending nations and ruthlessly set out to conquer the world. Not only was this an attack on the inherent rights of individuals but it was a direct attack on the moral and religious foundations of our society. At each dreadful step civilized men and nations were horrified. Too long we forgot that to defend man's freedom is man's endless battle; that eternal vigilance is the price of liberty for all nations, great as well as small, and for their citizens.

"In face of dangers now so evident, the United Nations have once more stressed the essential place of human rights. President Roosevelt rallied the world to the Four Freedoms as the common goal. In approving the Atlantic Charter the United Nations

From a speech over CBS, February 5, 1945, on behalf of the Commission to Study the Organization of Peace

called for complete victory 'to preserve human rights and justice in their own lands as well as other lands.'

"A major objective of our foreign policy, as stated by Secretary of State Stettinius, is the encouragement of all those conditions of international life favorable to the development by men and women everywhere of the institutions of a free and democratic way of life, in accordance with their own customs and desires.

"Dumbarton Oaks is both a promise and a challenge—a challenge to us to see that the promise is fulfilled.

"For the maintenance of human rights we seek the support of all peace-loving nations and all men of good will. Let us make sure that those who shall have died in this war to overcome the gravest of all threats to men's freedom shall not have died in vain and that the coming generations shall live in a peaceful world in which human rights and fundamental freedoms are honored.

"To this end we urge the United Nations to create in the coming World Organization a Commission on Human Rights and Fundamental Freedoms."

I

That is what they wish me to say on their behalf; and for these views they ask the approval and support of public opinion in the United States. Not many, I believe, will dissent. Let us think about it for a moment. Some day, we hope, believe and are sure that this war will end in the complete defeat of our enemies. Their mad dream of world conquest will be over and the vast crimes they have committed will be avenged. Once more we shall have proved by force of arms that man is both too weak to wield unlimited power and, thank God, too noble to submit to it.

Then will come the slow, laborious and painful task of setting the world to rights, and of building a world system under which decent men, honest men, men who respect themselves and respect others, can live with security in freedom and in peace. Who thinks that this will be easy? We can and we will drive marauding nations back to their rightful boundaries. We can and we will strike the weapons from their murderous hands. We can and we will punish those who brought all the present misery on the world; and to the limit of our resources, we can bind up the wounds they have made and succor the multitudes whom they have tried to starve. Thereafter, building for the long future, while no less imperative, may prove to be hardly less difficult.

II

The Dumbarton Oaks Plan is a good beginning, but we must frankly recognize that it is only a beginning. Out of it we hope there will come an organization where, in Whittier's words, "the nations lift their right hand up and swear their oath of freedom." We have high hope that this organization will advance the rule of law among nations as among men and that it will have sufficient force to bridle the restless, curb the ambitious and punish the evil-doer. We hope also that, in the language of the Dumbarton Oaks Proposals, it will be able to "promote respect for human rights and fundamental freedoms."

The proposal from which I have just quoted urges the setting up of a commission on human rights and

undamental freedoms directed to his end. It is a necessary part of ermanent peace, for there can be o such thing as a lasting peace hat is not founded on the decent reatment of human beings.

III

Nations can be considered free nd independent only when they ave shaken off the shackle of utside power and become masters f their own destiny. Individuals re free only when others cannot orce them into action against their vill.

The chief duty of all governnent as we Americans conceive it s to preserve, both for the nation tself and for its individual citizens, he freedoms they have the right to njoy. It has been well said, howver, that "he only is free who lives mong free men" and this can only ome about when every human eing throughout the world, of vhatever nationality, or creed, or ace, or color, east or west, may, nder just and equal laws, live out is life as he best chooses, so long s he does no injury to his neighor.

Truly this is a high goal and cerainly a long, long road. Our grandhildren and their grandchildren may never see its end. The teachings of history warn us that the advance can only be slow and that success will require patience rivaling the Infinite. Human nature cannot be changed by acts of parliament or congress. Bigotry cannot be eradicated by a stroke of the pen, or by mere creation of a commission. But all this is no reason why men of today should not set their feet on the path. They *must* set their feet on this path if civilization is to be justified by its works.

IV

One often hears the statement that if this or that result does not follow our victory the war will have been fought in vain. I do not care for this expression. To put down the lawless outrage of the Germans and the Japanese is worth all and everything it costs, and when that has been achieved no man will have the right to say the struggle was in vain. Victory over evil is never vain. But if, after this war, there shall come upon the world a deeper love of liberty and a new birth of freedom, countless generations of men will kneel beside the bloodstains our soldiers, sailors and air men have left and bless them for their sacrifice.

Nicholas Murray Butler on Peace

PEACE IS NOT AN IDEAL at all; it is a state attendant upon the achievement of an ideal. The ideal itself is human liberty, justice and the honorable conduct of an orderly and human society. Given this, a durable peace follows naturally as a matter of course. Without this, there is no peace, but only a rule of force until liberty and justice revolt against it in search of peace.

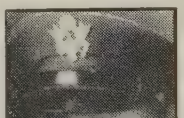
—*Nicholas Murray Butler*

• *Here's how you can assist in meeting . . .*

The Chaplaincy Shortage

By Chaplain Edwin R. Carter, Jr.

Deputy Theater Chaplain, European Theater of Operations



So alarming is the manpower shortage in the Chaplain Corps of the U. S. Army in the European Theater of Operations that every congregation, every denominational commission on chaplains and every minister, both in and out of uniform, should be aroused to action. Without minimizing the urgency of keeping every available man at his lathe or at the plow, we feel that nothing transcends the importance of our American churches in furnishing sufficient ministers immediately to offer counsel and comfort to our fighters during the ordeal through which they are now passing.

Just how acute has this shortage of chaplains become over here? It has actually reached the point where it is impossible to get adequate replacements. Young men from static units have been transferred into combat units to such an extent that there are no longer young chaplains available. As far back as the first of January there were but three Protestant and one Catholic chaplains left for combat assignment.

Moreover, we have exhausted the alternative of sending men of an older age group into combat units, aware as we are that they already have two strikes against them. Experience has demonstrated that only youth can take the strain placed upon the combat chaplain. The Theater Chaplain has felt that it is unfair to assign older chaplains to combat duty, for with but few exceptions a man of 40 or above is quite likely to crack up. Nevertheless, we have been obliged to depart from our rule of not placing chaplains over 36 years of age with combat troops.

The only other alternative left is the procurement of young men in civilian pastorates. Files in the office of the Chief of Chaplains reveal that few men between the ages of 30 and 35 are offering their services as chaplains in the Army. Only a few denominations have reached the quotas previously set. And very poor thus far has been the response to a 35 per cent increase already authorized for those churches that have reached their quotas.

The situation is made more serious by the fact that casualties among chaplains are occurring daily. These men must be replaced. At the present time, when over 100 young chaplains are needed in the Theater to fill vacancies in units having a Table of Organization calling for a chaplain, it is impossible to fill these requisitions from the inadequate numbers now being received.

Another serious problem confronts

he Theater Chaplain. Many chap-ains assigned to combat units have been with men facing the enemy for months. They are dog-tired, and there s always the danger that, with their hysical exhaustion, their mental at-itude may become affected. A senior haplain has written a letter request-ng relief for his chaplains since three ave broken physically and mentally nd others are close to it.

The Theater Chaplain feels that hese men should be brought back to general hospital for a 30-day rest. Young chaplains should be assigned s replacements. But where are they o be found? A rotation system, whereby chaplains at the front could e brought back on detached service with a static unit for a period, would nean continuous service and inesti-nable benefit.

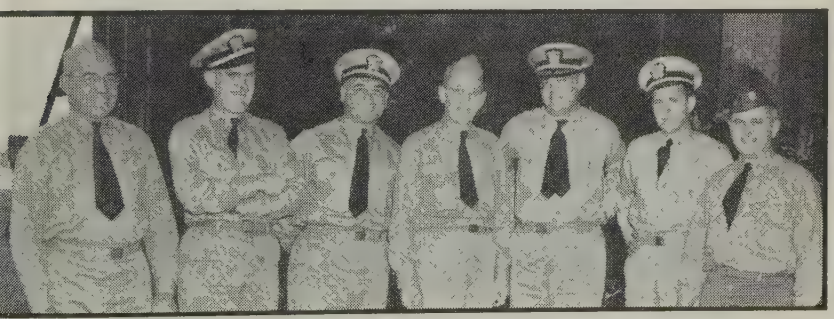
But how can a rotation system func-ion without enough men to rotate? Without them the hands of the Thea-er Chaplain are tied. All he can do at present is to tell the chaplains wearied by long and arduous service o stick to their posts, to carry on and nope for the best.

Certainly what we have written is not news to chaplains. Sad as the situation is, little improvement will come if nothing more than a complaint is registered. Can't we chaplains do something about it?

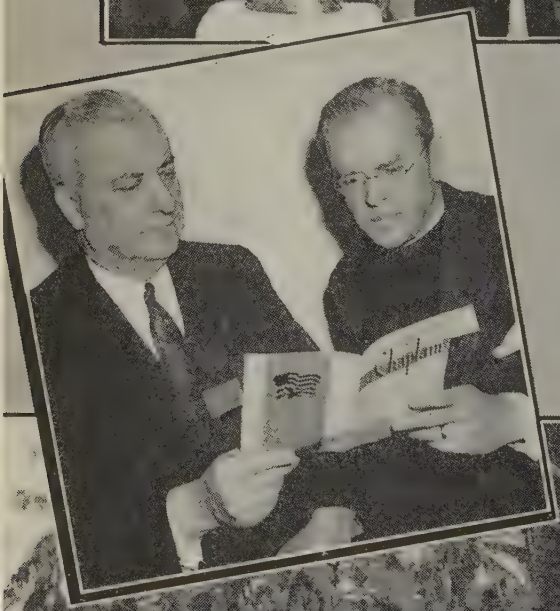
I propose that each chaplain make a mental survey of the ranks of his younger fellow-ministers at home and send a list of its eligible members to the executive secretary of his denominational commission on chaplains.

I further suggest that he write a personal letter to each young minister of his acquaintanceship, urging him to give immediate consideration to offering himself as a chaplain. Ask him to come to the help of the over-worked, undersized corps of chaplains, relieve those who from length and hardship of service are threatened with becoming incapacitated for the pastorate in postwar days, and, above all, lay upon his conscience the responsibility of missing the chance to minister in the name of Christ to young Americans who need him at their side right now as do no other members of any congregation at home.

Here, it seems to me, is our chance to help meet the manpower shortage in a vital field.



Hosts to Rear Admiral Robt. D. Workman, Navy Chief of Chaplains, during his recent visit to the Hawaiian Islands were these cheerful-appearing Navy chaplains: (left to right) Wm. C. Norton, Daniel B. O'Brien, Philip Nicholas, Maurice Sheehy, David E. Spradling and John J. Daly. The chief is in the center.



MEN

(ABOVE) Serving holy comi
ion in the cramped quarters
Coast Guard cutter operatir
European waters is no har
for Chaplain Wallace Jam

•

(LEFT) Bishop Edwin F.
scans a recent issue of
magazine with Canon Almo
Pepper, executive director,
estant Episcopal Departme
Christian Social Rela

(LEFT)
lingswor
Sherman
ground,
service
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(RIGHT)
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his new
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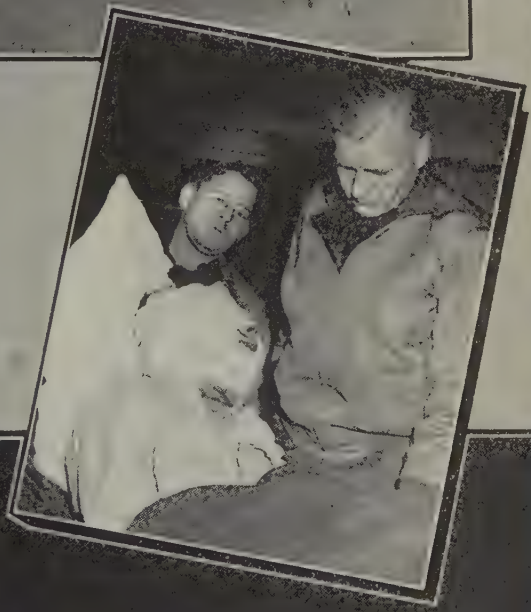
steeple
India. I
words:

K

) Chaplain George P. rriving at an Arctic out- conduct services and dis- literature. The chaplain at Fort Riley, Kansas.

•

) The Rt. Rev. Henry son, Protestant Episcopal of Southern Ohio, visits ht at an evacuation hospi- gium, during his recent European battlefronts.



Hol- eral ack- orial of a lives nam.

T. fore con- pre- The in the eld."

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Halford Luccock, D.D.

Time for Prayer

¶ There is one big subject which will stand a lot of straight, clear talk—prayer. Make suggestions on how prayer may mean something to men whose time is occupied from daybreak (frequently before) till dark, with things they have to do. We are told in the New Testament to "enter into thy closet and shut the door." Try to do either in the Army or the Navy! There isn't any closet and there isn't any door! We live in a terrible publicity! But we can make a fenced-off space in our minds for a time, even in public.

Here are some leads: (1) Try short prayers at some other time than just before going to sleep. That is a good time of course, but it ought not to be the only time. Besides, we are so "all in" at night that we are liable to drop off to sleep in the middle of a sentence. Too many people pray only in the "wilted" hours when all they can give to God is the fag end of weariness. Pray while you are doing other things. The prayer may be short, but real. Some people think better when their hands are occupied. Try it with prayer.

(2) Let prayer be associated with some place or places that you pass regularly each day. Then the place will remind you of it. Such a prayer, for instance, at some spo you have to pass early i the morning may be a swif word, what is sometime called a "javelin prayer," so called because it can b thrown like a spear.

(3) Prayer should b regular. Suppose we ate o Tuesday, and again o Thursday and possibly o Sunday. Life could not b sustained. We need regularity in th spiritual life. Many a day is made o marred by the first moments afte awakening. "Get the jump" on ever day with prayer.

Lucky Number

¶ The "numbers game"—as part c the gambling racket—is a big one Millions of people imagine that cer tain numbers are lucky, and other are unlucky. It is, of course, only form of superstition, but it is wide spread. An illustration of this is t be found in the belief that seven a lucky number. (Someone may sa that it *is* a lucky number when yo roll it in craps, at times!)

But in a sense that is not super stitious, there *are* lucky numbers i that they represent realities that mak for welfare and happiness. They a not "lucky" as meaning that the come by accident, but sources of goo when the right conditions are met.

Two is a "lucky" number when th two are the two in a happy marriag

unded on love and carried on in ielity. Someone has thus defined arriage as "an institution in which ere are a master, a mistress and o slaves, making in all two." Cor- ct! In a true marriage there are ways two slaves, as well as two sses. Any number from three to is a lucky number when that presents the number in a family—rents and children—when the home s a climate of love and co-opera- on.

Here are two, large "lucky num- ers. One hundred thirty million—at is the population of the United tates, and is the only number that ught to direct our thinking and ac- on. We must learn to think in terms the welfare, not of any privileged roup, of any one race or class, but terms of the good of the whole gang 130 million. For to think in any her way ultimately brings disaster. Two billion is the luckiest number all. That is about what the popula- on of the earth is. And if the world to be saved from disaster, the hole family of two billion must be ved.

"Only Insignificant Losses"

THAT was really a very unfor- nate word used by General Mac- rthur in his announcement of the nding of American forces on the land of Luzon. He wrote, "We have d only insignificant losses." Of urse, we can see what he meant, d it was a natural expression under e circumstances. He meant that, consideration of the size of the eration, there were smaller losses an might reasonably be expected. ut think of other meanings of that ord "significant" (and it was hard keep the other meanings of the word out of mind). The imagination ran away with one listener to the communique over the radio and he tried to picture four hundred Western Union boys bearing the "insignificant" telegrams to "insignificant" families announcing "insignificant" losses. *There are no insignificant losses.* Every man lost has enormous significance, a loss which cannot be measured. Surely every loss should signify an inflexible determination to put a stop to the accursed system of human relations which exhaust its ingenuities in preparing one slaughter after another.

Try It Out

¶ WHEN the American Army entered the city of Pisa in Italy, thousands of American boys got their first look at what had been familiar to them from hundreds of photographs—the Leaning Tower of Pisa. Many of them were impressed with the fact that they hadn't been "kidded" all their lives—it really did lean. But the most impressive thing about the Tower of Pisa is not that it leans, but that it is the tower from which Galileo made his famous experiment which lies at the bottom of so much of the science of later times. Ever since Aristotle, many hundreds of years before Galileo's time, men had always believed that if two bodies, one heavy and one light, were dropped from a height to the earth, the heavier one would get there first. Everyone had accepted that statement on authority, and never dreamed of actually testing it. But Galileo had a skeptical mind. He said, "I wonder." So he took two balls, one heavy and one light, and climbed up to the top of the tower and dropped them, at the same time. You know what happened;

they reached the earth at the same time. All the centuries men had believed a statement that nobody ever thought of putting to the test to see if it were actually true.

That is the true scientific spirit. Try a thing out by actual experiment. That applies to religion as well as to everything else on earth. It is surprising how many people have argued about religion, talked about religion, even ridiculed religion. In fact, they have done everything under the sun about it—except *try* it. Will you make a truly scientific experiment with religion? Do what Galileo did when he padded up the stairs to the top of the Leaning Tower of Pisa—*try it out.*

The chaplain can here take some of the basic affirmations of the Christian religion and urge the audience to make a personal experiment with them. Take prayer, for instance; have you ever given it a fair trial? Try it—not for a week, but for a time long enough to become a real part of life. See if it does not bring, as promised, a new power for daily living, a new sense of confidence in life, a new joy in living.

Pick out other affirmations and point out that they are subject to demonstration by experience.

Sermons in a Sentence

¶ Sometimes a single sentence may be suggestive to a preacher. Here are one or two that may seem like expanding into a sermon. "The significant man for today and tomorow is one who can orient himself to the potentialities of life, and not to its actualities." (Lawrence Hyde.) Jesus did orient himself to the potentialities of people. He saw men with a double eye, what they were and also what they might be. He said to Peter, "Thou art Simon, thou shalt be Peter." Orient yourself to the possibilities of yourself and to those of other people and to the potentialities of society.

"A gentleman is one who puts into life a little more than he takes out. . . . The empire that looks backward with fear must give way to the Kingdom that looks forward with hope.' (George Bernard Shaw.)

"We have learned to fly through the air like birds, and to swim under the sea like fish (in a submarine). All that remains is to learn to walk the earth like men."

Enter the Ghost

¶ There are only two ghosts that any one need be afraid of. But both will come to haunt a man. One is the boy he used to be; the other is the man he might have been. Look out for both of them, for they can be mighty mean customers. These two appear in one of the best-known of modern poems entitled "Sometimes" by Thomas S. Jones:

Across the fields of yesterday
He sometimes comes to me:
A little lad just back from play—
The lad I used to be.

And yet he smiles so wistfully,
Once he has crept within;
I wonder if he hopes to see
The man I might have been!

Make no mistake about it—this ghost comes to every man. Sometimes it is a pleasure to meet him; sometimes there is no remorse or bitterness in a man's heart as he thinks of the boy he used to be. It means that he has kept faith with the boy and the boy's hopes, the boy's clean heart and mind. In other cases it means a bad time. The boy handed over some fine things to you. There is no finer achievement in life than

know that you have kept unspoiled fine things he put in your trust. at does not mean that you have ne all that the boy you used to would do. He probably expected u to become President of the United ates. It does not mean that you e been spotless, or that you haven't de mistakes. But it will mean that you are not afraid to meet that ost, you haven't let go of the clean nd, the tender heart, the faith of childhood days. And that's a lot! The other ghost that is bound to pear to you and haunt you is the ure of the man that you might ve been. Many a man has tried to dge him and never think of him. t he is a lot harder to give the p to than the FBI. You can't shut him out. He's a ghost and can walk through any door. The big thing is not that you do not have the money or position that you think you might have had by the time you are as old as you are now. It goes deeper than that. It is the man you might have been! That goes a lot deeper than the job you might have had! In that sense, if we can come within shooting distance of the man that we might have been, then our life has been a real success.

One bright spot. You men here have half your lives, and the best half in front of you. Assert your best possibilities continually and you will never be ashamed to meet these two you can never escape—either the boy you used to be or the man you might have been.

On Serving Religion Hot

According to an Associated Press report, the trend toward those denominational sects which emphasize emotionalism in religion was explained at a recent New Jersey Synod meeting of the Presbyterian Church by Dr. Thurlow Fraser, of Carneys Point, New Jersey, who declared that the American people "like their religion served hot." He said, "One of the reasons why churches are dissolving congregations a little more than twice as fast as they are being organized is our lack of passion in presenting the gospel. The American people are emotional folk. They like their idealism, their patriotism, and their religion served hot. A lot of us Presbyterian ministers have the emotion educated out of us. Somewhere in the long course of preparation for the ministry our passion has grown cold. The people, unattracted by cool logic, turn from us to those who give them a warmer gospel, even if it be not so philosophically co-ordinated." That is a very sensible, descriptive utterance. Church statistics indicate that the fastest growing sects in this country are those which place no rigid insulation around their emotions. These churches are multiplying, and their adherents are constantly winning large numbers of converts. It is the best sport of the highbrow to decry this type of emotional Christianity, but we do not find that the highbrow is very successful in winning souls to Christ. If a wrong condition may be cured by its antidote, then the excessive emotionalism on the part of some sects may yet serve to melt the icicles hanging from the chandeliers in some of our "cultured" churches.

—The Watchman-Examiner

• *A day with descendants of "missionary munchers"*

I Visit a Former Cannibal Tribe

By Chaplain John E. Evans

RECENTLY I had the opportunity to visit a native village on a nearby island. These natives had moved out when the Japanese arrived, and now were back and busily building new homes. I found the men at work on an almost completed house. As I watched, they finished it and moved on a little farther down the road to begin another. Presently I was greeted in English by a native who told me that his name was Daniel. I reached into my pocket and took out a Testament which I handed to him. He rushed into a house and came out carrying a hand-carved wooden battleax, shaped like a paddle, the handle of which formed a sharp spear. This he presented to me with the words, "You give me a present; I give you a present."

By this time Daniel and I were friends. We found much in common. First, we were both Christians; second, we are both missionaries; and third, we both wanted to protect the sanctity of our homes. Daniel invited me to preach to the tribe the following Sunday.

No preaching engagement has ever been anticipated with more pleasure than that appointment to speak to the "Beulah Methodist Church." Immediately after my regula morning service that Sun day, I went by boat to th island. I walked down Ce dar Road, the main stree of the village, betwee evenly spaced, identica houses, the work of a trib of Christian natives wh would not live where th Japanese, during the occu pation, were. As I stood i front of the church, I saw over th door a picture of an angel in whit reading from a Bible. Under the pic ture were the words, "God so love the world."

Conducted by Daniel, I entered th church and took a seat on the onl bench in the house, just behind th pulpit, beside Daniel and a visitin preacher who was a native from nearby island. I noticed the lectern a beautiful wood carving of an eagl with outspread wings, adapted fro their heathen worship. Behind th pulpit was a painting of Christ on th cross, the work of a native. Over th picture was a large cross made of gol with the serpent intertwined.

Presently I heard a melodious soun from outside. It was the church ca being blown on a sea shell. The peo ple began to enter the house. The were seated by the ushers on gras mats—the men on the right, the wom en to the left, the children in fron

here were about two hundred of em, covering the entire floor but aving an aisle down the center. When the song leader announced a ymn, the congregation stood and ith great ease sang beautifully in ur-part harmony. The music was ot like the plaintive melodies of our outhern Negro or anything like our wn music. The language and the nes were just as foreign to me. A ale chorus sang, then a mixed chorus ith several splendid boy sopranos. aniel prayed a long prayer, and then ead and expounded from the Scripures. Though I did not understand a ord I felt perfectly at home, for the attern was familiar and the Holy pirit was there as surely as in any ervice I have ever attended.

The visiting native preacher spoke rst, while the people listened with apt attention. More singing followed. uring a hymn I saw Daniel approach is wife and whisper in her ear. She odded and left the house immediately. That, too, was comprehensible o a visiting preacher. The pastor's ife had gone to prepare dinner.

Daniel stood beside me, interpreting s I spoke. The natives understood a reat deal of English but not enough o follow a sermon. I spoke briefly on ohn 3:16, trying to explain God's love r all men, all having been made of he blood. I stressed the plan for the eneration of the world and the ght against evil. As I spoke I thought, What an opportunity to preach to ese poor heathen!" That thought ocked me later in the day when I ad the opportunity to ask Daniel hat text the native preacher had sed. To my surprise he read the reat Commission in Matthew and had ressed their responsibility for witnessing for Christ to other nations that peace might come to this world.

After the service Daniel invited both preachers to go home with him for dinner. I was in a bad spot. I had been warned by our medical officer to carry my lunch and thermos bottle, leaving the native food strictly alone. On the other hand, being a preacher and a preacher's son, I knew what it would mean to refuse this invitation to Sunday dinner. The dinner, served by Daniel's wife and daughter-in-law, consisted of sliced pineapple, boiled taro, yams and papaya. We ate and talked, and the villagers came and stood around, talking.

At dinner I learned that this tribe, whose chief, Joh, had left his apology for his absence that Sunday since he had an engagement to preach to another tribe on a near by island, had been a cannibal tribe in constant warfare with neighboring tribes, eating their enemies and white people who fell into their hands. They had eaten several missionaries. I noticed that the older people had their ear lobes cut and stretched until they hung down in loops resting upon their shoulders. In reply to my questioning, Daniel said: "That is a story. You see, there on the other side we were of the old religion, wearing ornaments in our ears and noses, and eating missionaries. On this side, after we heard the story of Christ, we are Christians. We do not cut our ears, or eat missionaries." I looked around the room. The younger people had normal ears. I looked into the eyes of those older men whose looped ears showed that they had once been on the "other side," and I saw there not the fanatical light of cannibalism but the true light of Christian brotherhood.

• *Dealing with the "detained" calls for some special tact*

Ministering to Prisoners

By Chaplain Luther W. Evans

THERE are only two references in Army Regulations to the chaplain's responsibility for ministering to prisoners (see AR 60-5, paragraph 4b and 4d). War Department Technical Manual 16-205, "The Chaplain," is more detailed in its treatment of this subject. TM 16-205, Par. 57, begins by stressing the importance of this ministry. It says, in part: "The visitation and spiritual care of prisoners are most essential duties. No class of men requires so persistently the offices of encouragement and consolation." (Chaplains should also be familiar with the provisions of Army Regulations with regard to prisoners as they are set forth in AR 600-375.)

The manner in which ministry to prisoners is carried on will vary with each chaplain. The system successfully used by one chaplain might not be at all successful if slavishly aped by another. Therefore, no hard and fast rules can be laid down for this or any other phase of a chaplain's work. It may be helpful, however, to state some general principles, the application of which must be left to the individuality and particular situation of each chaplain. For instance:

1. *Chaplains should not be too hard-boiled in their attitude toward prisoners.*

Most prisoners in the Army are not criminals but offenders against the military rules of order. Similar offences in civil life would not result in trial and confinement. A small minority of prisoners are guilty of serious crimes, but they are classed as general prisoners, and probably will be confined at a disciplinary barracks as soon as they can be transferred. Most of the prisoners to whom regimental chaplains minister are garrison prisoners, serving sentences of less than six months for military offences.

This does not excuse them, because an offence that might be considered a mere peccadillo in civil life can have the gravest consequences in the service. The whole system of military discipline is based upon obedience to authority and regulations. Absence without official leave, disrespect or disobedience to an officer or a non-commissioned officer, drunkenness and disorderly conduct—all are breaches of military discipline, and as such must be punished.

However, the attitude of the

aplain who ministers to these risoners must be tempered with understanding of the fact that ey are not criminals. Most of em are first offenders, and, tak- g this fact into consideration, the aplain perhaps should be sym- thetic rather than critical in approach. Any man can make e mistake. If he accepts his pen- ty, and profits by his experience, can be just as good a soldier as e man whose record is entirely ear. It is only the "repeaters," the es who are confined on the sec- nd and third and fourth convic- on, who are the real moral de- nquents, and even then there may a mental delinquency at the ot of an apparent moral lapse.

2. *The chaplain should not be too mpathetic.*

It is just as harmful to go to one treme as to the other. The chap- in is by nature and by profession good listener. Sometimes he is so extremely gullible. A prisoner as much time to think about his edicament and to build up a case r himself in which he has become e victim of real or fancied griev- ces. "Tell it to the chaplain" is by-word he learned in the bar- cks—so tell it to the chaplain is st what he does, usually on the st possible occasion. He will say at the first sergeant is hated by e entire company, or that the mpany commander is incompe- nt, or give some other excuse. Some few such stories are based fact, and will bear investigation. ne chaplain will be able to decide nich grievances are real and nich are fancied. If he investi- tes a prisoner's story and finds that there is some basis in fact, he may tactfully talk it over with the unit commander, or he may take it to the inspector. An experienced chaplain can render a real service by talking things over with a new- ly-appointed first sergeant who may have been well-meaning but over-zealous in his treatment of the men. A company commander may not have been aware of an un- healthy situation within his com- mand, and will be grateful to the chaplain who brings it to his atten- tion. Only when either or both of these two methods have failed should the matter be taken to higher headquarters or to the in- spector, and then only when the chaplain is very sure of his facts.

Another frequent complaint that the chaplain will hear from a pris- oner is that his trial was unfair, that the defense counsel was not interested and made no effort in his behalf, or even that the court was prejudiced. The experienced chaplain knows that the Army sys- tem of trial by court-martial, with automatic review and approval by the legal branch, is the best system in the world for administering jus- tice. He has the opportunity to ex- plain this system to men whose understanding up to that time has been based on the required peri- odic hearing of the Articles of War and the questionable advice of a "guardhouse lawyer."

3. *The chaplain must be a real friend to the prisoners.*

In some cases he is the only real friend they have. After days and weeks of separation from their comrades, and only the company of their fellow-prisoners, the periodic

visits of the chaplain are not only a welcome break in the monotony but also a chance to talk to someone who will listen. Here again the chaplain will hear minor complaints and requests for his intercession.

Decisions on such matters belong to the police and prison officer. It is essential that the chaplain be well acquainted with this officer, and familiar with his attitude and policies. Questions of privileges for the prisoners should be discussed thoroughly with him. Quite often the police and prison officer will be thinking only of justice, while the chaplain may be thinking in terms of mercy. Frequent conferences will result in a genuine tempering of justice with mercy.

4. *The chaplain must be a pastor to the prisoners.*

It should not be necessary to say this, as it is the primary duty of a chaplain to be a pastor to all his men, in whatever circumstance he finds them. But it is easy to forget the spiritual needs of prisoners—to be so busy giving practical advice, arranging transfers, getting canteen checks, distributing magazines, cigarettes, writing paper, and so forth, that no thought is given to their need for worship. Such services are important and necessary, of course, but the primary duty of a chaplain is to lead men into a right relationship with God, or to restore that relationship when it has been broken by sin.

These men are more receptive to the message of the gospel during their confinement than at any other time. The chaplain who fails to bring them this message is missing one of the golden opportunities of his career for real and vital service.

All other things being equal, it is better to arrange to have the prisoners brought to the chapel or other place where the regular services are held than to attempt a special service in the guardhouse for the prisoners only. The advantages to the men themselves are obvious: they will be lifted for an hour out of the environment that has unpleasant associations for them all the rest of the week; they will be on an equal basis for that hour with all the other worshipers; they will hear the same sermon that has been prepared for all, not one that singles them out for special attention. The familiar hymns, the ancient liturgies, the atmosphere of the presence of God may serve to remind them of the eternal values of the good life that they have forsaken temporarily.

These are just a few general principles by which a chaplain may be guided as he renders this important ministry. They apply almost entirely to the regimental or post chaplain who ministers mainly to garrison prisoners in the stockade or guardhouse. The problems confronting the chaplain of a disciplinary barracks in his ministry to general prisoners are quite different, but few of us will be called to serve in that capacity. Most of us will work with men who, upon the completion of their sentence, will return to their organizations.

Our mission is twofold—to salvage soldiers for our country, and to salvage souls for the Kingdom of God. Let us do this in the gracious and humble spirit of him who came not to call the righteous but sinners to repentance.

"And the hour shall be filled with music . . ."

Enriching Worship Through Music

By Stanley R. Plummer, Sp. (W)

A VISIT to a divine service conducted by an Army or Navy chapin is proof enough that today in the med services there is a fervent de- e among the men to sing the salms, hymns and spiritual songs." the naval service the direction of e sacred music is placed in the hands men rated as Specialists (W), most whom were organists and choral di- tors in civilian life, and it is from is viewpoint that I have been able observe the reaction of the men to rious types of music.

I have noted with interest that men ming to this station from all sec- ns of the United States bring with em thoughts and ideas about music culiar to those sections. The United ates, religiously, is made up of any sects and creeds, each one of hich exhibits through its music mething of its teachings. In many ses it is possible to estimate a man's ligious background by the type of usic he prefers. Invariably the men m the Southern states choose the spel and revival type of hymn such "When the Trumpet of the Lord all Sound," while from the North- ers come requests for such hymns "A Mighty Fortress Is Our God." short time ago a radio program ked for a survey to determine the vorite hymns of the men at this tion. The three best-loved songs re "What a Friend We Have in sus," "Stand Up, for Jesus," and "Jesus Keep Me Near the Cross."

The choir has long been a vital part of divine worship. Every service musician who organizes a choir is confronted with the problem of an ever-changing group. Because of this and the limited rehearsal time, the music used must be simple yet effective. The use of hymn arrangements and the more familiar religious music proves most satisfactory. The music which seems to take best with the men at my station are the numbers with which they are familiar. An old song with a new and different treatment lingers long in the hearts and minds of the boys away from home.

For male voices there is an excellent publication, *Service Men's Hymns and Anthems,* compiled and arranged by Chaplain Hjalmar F. Hansen (distributed by Neil A. Kjos Company, Chicago); *101 Hymns for Men to Sing,* arranged by James R. Joughton (Abingdon Press); and *Quartets for Men,* arranged by Daniel Protheroe (Rodeheaver, Hall-Mack Co., Chicago). For the mixed chorus—enlisted men and women—I suggest *Descants on Favorite Hymns,* compiled and edited by Russell Carter (Hall and McCreary Company, Chicago); and *Sixteen Chorales* by J. S. Bach (G. Schirmer, Inc., New York).

Let us help to enrich our services with use of appropriate music—"And the hour shall be filled with music, with song and praise and prayer."

ILLUSTRATIONS

A man in Ireland, who came in contact with a Bible colporteur, at first repulsed him. Finally he was persuaded to take a Bible and later he said:

"I read a wee bit out of the New Testament every day, and I pray to God every night and every morning." When asked if it helped him to read God's Word and to pray he answered: "Indade it does. When I go to do anything wrong, I just say to myself, 'Pat you'll be talking to God tonight.' That keeps me from doing it."

The Christian Science Monitor tells of a teacher who was attempting to illustrate the meaning of the word "perseverance." "What is it," she asked, "that carries a man along rough roads and smooth roads, up hills and down, through jungles and swamps and raging torrents?" The class was silent. Then Willie saved the day by answering, "A jeep!" In this mechanistic age even oldsters are apt to forget the admonition, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

During the 1850s Sharps breech-loading carbines were being shipped into Kansas by the abolitionists. Because Henry Ward Beecher was reported to have said that "there was more moral power in one of those instruments, so far as slave-holders were concerned, than in a hundred Bibles," the rifles became known as "Beecher's Bibles." Pro-slavery men, always on the lookout for such shipments, chuckled when at Lexington, Missouri, they boarded a river boat and found several crates labele "Bibles" and consigned to Kansa As they carted them ashore they en visaged the work they would do b replacing the muzzle-loaders in th hands of the Missourians. Then, t their dismay, they discovered tha with Yankee shrewdness Dr. Calvi Cutter, in anticipation of such a fat had removed the breechlocks fro the rifles and sent them overland t Kansas. Every "Beecher's Bible" wa useless because an essential part ha been taken away. Other men hav been known to divest the true Bibl of its indispensable truth and the wonder why it does not work!

There is a story about a city cha who was crossing a pasture when h met a bull. "Say, there," he shoute to the farmer, "is this bull safe? "Well," answered the farmer, ' reckon he's a lot safer than you ar just now!" One who encounte temptation always stands in the posi tion of that inquirer.

At present many eyes are turne towards Formosa. Once the Stars an Stripes waved over the island. I was in 1857, and Dr. Peter Parke Yale graduate and first medical mis sionary to China, who had been ap pointed minister to that country, im plored the United States to retai Formosa "in the interests of human ity, civilization, navigation and com merce." An American naval office offered to keep the colors flying unt word came from Washington. Com it did, and with it down came th Stars and Stripes. In 1895 the islan

s ceded to Japan, who bludgeoned e Formosan Chinese into submis-n. There may have appeared valid ason for the course taken by our partment of State in 1857. But now e island has become the seed ground Nipponese tyranny, and a bloody rvest may be maturing. As in the rt of an individual, so in the heart a people: evil is a noxious growth t is not satisfied without full pos-sion.

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Out in the Big Belt Mountains of ntana in the 1860's a green pros-ctor, discouraged and exhausted m sluicing unprofitable dirt, ap-ached a miner whose stake was lding plenty of yellow metal and ked him to point to a place to dig. e lanky miner straightened up, sted on his pick, pointed to a place the creek where, he thought, no e would ever hope to find gold. en he winked at his pals and with ny a chortle they resumed digging. t he had directed that greenhorn famed Montana Bar, called "the hest gold-bearing ground ever dis-vered in the world." And soon from e land that the wiseacres had passed er as worthless the novice prospec-was taking out gravel that yielded thousand dollars a pan! Lucky ikes are usually the result of do-g one's best, however unpromising e field may at first appear.

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n 1784, some Massachusetts resi-nts christened a town Franklin and en requested its godfather, Benja-n Franklin, to present it with a urch bell. Franklin replied that, ense being preferable to sound," would send instead some books, ch as are most proper to inculcate nd religion and just government." dozen years later a poor boy was rn in the neighborhood whom that rary of 68 books helped to rescue from ignorance. He was Horace Mann, the most useful educator America ever produced, being the promoter of public schools not only in Massachusetts but throughout the nation.

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Charles G. Finney was reported "a hardened case" by ministers who labored in the communities of New York State in which he lived. At 29 years of age he was a rising young lawyer who had never owned a Bible but added one to the reference books in his law library. Gradually the Bible replaced his interest in Blackstone and the Statutes of New York, his heart was changed and he bade farewell to his clients with the announcement that he "had a retainer from the Lord Jesus Christ to plead his cause." And plead it he did in America and the British Isles to the lasting benefit of multitudes. This lawyer turned evangelist, who was permanently retained by Jesus Christ, founded the Broadway Tabernacle, New York City, became the second president of Oberlin College and urged the claims of the Gospel upon more hearers than any other man of his generation. It happened because a "reference book" somehow got from a library shelf into Charles G. Finney's heart.

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In *A Puritan in Babylon* William Allen White says: "Through all his public life Mr. Coolidge kept but one picture on his desk. It was of his mother. It was the last article removed when he left the White House. When he died the picture was in his watch against his heart." Mr. Coolidge always retained rather a bleak reserve except when he came to discuss his mother. In his autobiography he wrote of her: "It seemed as though the rich, green tint of the foliage and the blossoms of the flowers came for her in the springtime. And in the autumn it was for her that mountain sides

were struck with crimson and gold." He recalled how when he was a boy of twelve that mother called him and his sister, aged nine, to her bedside, bade them kneel while they received what her son termed "her final blessing." Fifty years afterward Mr. Coolidge described the scene thus: "In an hour she was gone. We laid her away in the blustering snows of March. The greatest grief that can come to a boy came to me. Life was never to me the same again."

Sergeant Alvin York has said: "I used to drink liquor; drank it for ten years; drank it until I broke the hearts of those who loved me and prayed for me. And then one night in 1914 I knelt at the altar in a little mountain church in East Tennessee, and confessed and repented of my sins. I arose from that altar a new man in Christ Jesus, and I broke with liquor forever." And he is the soldier who in World War I disarmed and brought 153 German prisoners into camp.

Instances are numerous both of supplying commodities where there was no demand, or of proceeding in the wrong way. The Hudson's Bay Company (a corporation now older than any reigning dynasty) in 1784 shipped a consignment of *The Country Clergyman's Advice to Parishioners* for distribution among the North American Indians. It failed because they could not read any language, let alone English. . . . During the California gold rush a Boston firm sent a whole shipload of women's bonnets to San Francisco where scarcely a woman lived. . . . Brigham Young was famed for astuteness. Water has always been a necessity and the old promoter knew of a locality that needed water. So he planned the so-called Cottonwood Canal. The difficulty was that its mouth was ten feet higher than its source! No merchant or promoter ever had as good a commodity to distribute as the Christian religion. Stupidity, however, can prevent its delivery at the proper place or in a successful manner.

Once Aaron Burr, while a student at Princeton University after listening to his grandfather, Jonathan Edwards, preach a sermon on "The Mastery of Jesus," felt convinced that he should yield his life to that mastery. But one in whom he confided advised him against settling the matter in a moment of emotion and excitement. Later Burr explained to his friend thus: "I simply told God that if he would leave me alone, I would leave him alone—and that settled it." He was graduated with a scholastic record never surpassed at Princeton and entered upon a brilliant career that carried him to the vice-presidency. Then a series of misdeeds brought upon him the charge of murderer, traitor and defrauder. After he had long been a fugitive in alien lands he returned to America a slovenly, intemperate and friendless old man. When an acquaintance spoke to him of accepting the offer he had rejected in his student days, he only replied, "Sixty years ago I told God that if he would leave me alone, I would leave him alone—and God has not bothered me since." Aaron Burr is often held up as an example of the principle of eugenics going wrong, but neither the well-born nor those of humble lineage can escape responsibility when God calls.

There was a sexton of a city church who, when asked how he managed to get along with so many men and women who constantly gave him orders, replied: "Well, I just throw my mind into neutral and go where I'm pushed."

The Joke's on You!

FACETIOUS SEABEES who made some improvements in and around CHAPLAIN C. H. WAGERS' overseas chapel, sent him a carefully itemized bill totalling $175. The chaplain made the following reply:

"To: Lytle Sidewalk and Bridge Co.

SUBJECT: Exorbitant bill received by chaplain's office.

"1. The chaplain acknowledges the services rendered by Lytle Sidewalk and Bridge Co., and admits that there was no financial understanding before the work got under way.

"2. The chaplain was flabbergasted, chagrined and utterly cast down upon receipt of statement. Never before in all of his dealings with the human species, including church dignitaries, has he been so completely or mercilessly skinned, or, in the vernacular, taken to the cleaners.

"3. Each item of the bill rendered is considered below in the light of its own merit: (a) 5 Craftsmen @ $25; it is indisputable that a type of craft was involved in this job, though perhaps the word should begin with the seventh rather than the third letter of the alphabet. (b) 1 Laborer @ $20; About this part of the bill there is no complaint. It was observed that there was *one* laborer on the job. (c) 1 Chief (engineer) @ $30. Will wonders never cease! True, the chief was present; he sat on the rear steps of the library while the work was in progress. The chaplain remembers this very distinctly, since it was necessary for him to awaken said chief three times during the afternoon in order to make a passageway to the library.

"4. Enclosed will be found currency to the amount of 180 pesos, issued and backed by the government of His Venerated and Esteemed Majesty, Hirohito.

"5. It is believed that all honest men will agree that the above amount, being slightly more than half of the bill presented, is not only fair, but will serve as everlasting testimony of the generosity of His Venerated and Esteemed Majesty, Hirohito."

CHAPLAIN CLYDE H. DUBOSE, from aboard the *U. S. S. Portland*, tells the story of an enlisted man who, upon attending a worship service on a battleship, noted with curiosity the chaplain's wooden pulpit which had attached to it a metal plate with these words inscribed, "Overboard in Action." For months he sat beneath the preaching of this padre, and gradually came to believe that the words probably described with brutal accuracy the character of the chaplain's theology. It was only after a new chaplain came aboard—one whose sermons gave no hint of being 'overboard"—that he learned that the inscription was no dour comment on the preacher's preaching but rather was an instruction that the wooden reading desk, a fire hazard, was to be tossed to the waves when the ship went into action and got into serious straits.

SERMON OUTLINES

DIVINE SUPPLY

TEXT: *"My God shall supply all your needs according to his riches in glory by Christ Jesus."*—PHIL. 4:19

In our warfare, the matter of supplies is of supreme importance. No army can advance or maintain positions without adequate sources and reserves of supplies and supply lines. This is also true in the Christian's life and warfare. Priorities in supplies:

1. *Fuel*—to keep mobile, to be on the offensive, to advance, fuel is essential. "Did not our heart *burn* within us, while he talked with us by the way and while he opened to us the Scriptures?" (Luke 24:32)

2. *Mail*—and news from loved ones is essential. "Never man *spake* like this man." (John 7:46) The gospel is good news.

3. *Food*—is necessary for nourishment, energy, strength, survival itself. "I am that *bread* of life." (John 6:48)

4. *Ammunition* — TNT — The New Testament. "I am not ashamed of the gospel of Christ: for it is the *power* (dynamite) of God unto salvation to every one that believeth." (Romans 1:16)

God's supply is great and unlimited. Our channel must be made clear and kept open to receive it from the Word, written and made flesh.

—*Submitted by* CHAPLAIN A. W. LAWVER

NEVERTHELESS

1. *The Nevertheless of Comfort.* "When we were come into Macedonia our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. *Nevertheless* God, who comforteth thos who are cast down, comforted us."—*2 Cor. 7:5, 6.*

2. *The Nevertheless of Hope.* "Be cause I have said these things unt you, sorrow hath filled your hear *Nevertheless* I tell you the truth; is profitable for you that I go away —*John 16:6, 7.*

3. *The Nevertheless of Resignatio* "O my Father, if it be possible, let th cup pass from me: *nevertheless* n as I will, but as thou wilt."—*Mat 26:39.*

4. *The Nevertheless of Immortalit* "Lazarus is dead. And I am glad fo your sakes that I was not there t the intent ye may believe; *neverthe less* let us go unto him."—*John 11:1 15.*

5. *The Nevertheless of Salvation.* am crucified with Christ: *neverthe less* I live."—*Gal. 2:20.*

6. *The Nevertheless of Trust.* "Fo which cause (the gospel's) I also su fer these things: *nevertheless* I a not ashamed; for I know whom I hav believed."—*2 Tim. 1:12.*

The key that unlocks the difficu situation and presents that which more encouraging is found by takir the first letter in each of the neve thelesses and producing: C—Comfor H—Hope; R—Resignation; I—Immo tality; S—Salvation; T—Trust.

—*Submitted by* CHAPLAIN GEORGE E. RID

SEVEN RULES

Seven rules for daily living will found in St. Paul's Epistle to the Ph lippians, chapter 4, verses 4 through The rules are: Be cheerful, be reaso able, do not worry, be prayerful, thankful, be peaceful, think right.

FOUR FREEDOMS

The Four Freedoms date from the ble: Freedom of speech, Acts 4:1; eedom of worship, Matt. 22:15; eedom from fear, Isaiah 41:10; eedom from want, Deut. 28:1.

☞ ☞ ☞

LIFE'S WINDOWS

XT: *"I will lift up mine eyes unto the hills, om whence cometh my help. My help cometh from the Lord."*—PSALM 121:1, 2

Life is generally looked at in three ections:

1. *The outward look.* The world around us is what we see in it. (a) We may look for ugliness and hatred —a dirty window gives a dirty outlook. (b) We may look for goodness and love. We find love by giving love.

2. *The inward look.* A window through which we observe our own selves (a) may have a defeatist attitude, with lack of confidence, or, (b) an egotistical attitude, a bragging, know-it-all air.

3. *The upward look.* The one most of us overlook. (a) The influence of the first two on this, and (b) the influence of this one on the other two.

—*Submitted by* CHAPLAIN D. O. JACKSON

Incurred "In Line of Duty"!

MISCONDUCT IN THE MATTER OF SEX always has been one of the problems of military discipline as well as of morality. The Army and Navy are interested chiefly in the efficiency of their personnel. The more misconduct, the more venereal disease and the less the efficiency of the force. The Army and Navy appreciate any moral influences which tend to stop this causal series at its source, but they do not rely upon them. They provide prophylactics and treatment for the disease.

An act which recently became law by the President's signature repeals the 1926 law under which military and naval personnel were penalized for venereal infection due to misconduct. The new law, which is approved by the Surgeon General of the Army, by many public health authorities, and by the *Journal of the American Medical Association,* removes the penalty for contracting the disease, drops the idea of "misconduct," and punishes only concealment. Concealment is bad because it prevents treatment, and so diminishes the efficiency of the unit.

The law presumes that the soldier or sailor incurred infection "in line of duty" if he was not a deserter or AWOL or confined under sentence of court martial at the time and if he complies with regulations requiring him to report and receive appropriate treatment. The *Journal of the A.M.A.* adds: "Moreover, the new law provides that, with the exceptions noted, veterans who have acquired venereal disease in line of duty are eligible for pension and compensation benefits if disability results."

The Army and Navy have our sympathy. Minimizing the wages of sin without interfering with the sin is always a hard job. But even if the armed services shrink from being the moral monitors of their men, and feel that they can get better results by enforcing treatment for the disease than by trying to enforce continence, they might have spared us the bitter absurdity of picturing, with dead-pan solemnity, cases of venereal infection incurred "in line of duty"!

—*Christian Century*

BACKFIRE

• *A column of Reader Reaction*

BRINGING IN OFFICERS

REPLYING to a request from Chaplain Arnold R. Jansen ("Help Wanted," February, 1944, issue) for suggestions on getting commissioned officers to attend chapel, may I make the following observations:

The chaplain's sermons will have a great deal to do with it. If these sermons are such as to challenge officers spiritually, they will come. For I have found that rank makes little difference in men's needs and problems.

Then, too, officers and their families can be brought to church by the personal invitation —preferably oral. To date there has been found no better way of getting people into church than the pastoral call. Go into the officers' homes; know the problems of those homes. Then, if necessary, make it a point to follow up the invitation with some such remark as, "Captain, your seat at chapel was vacant on Sunday; we missed you."

The officer may be interested by showing him that his chaplain has at heart a deep and most vital interest in the command. Every commander wants honesty, cleanliness and sobriety among his men. For such ideals the chaplain is striving each day. Make it plain that the chaplain needs help in this work—help such as the officer can give him by personal example. Most persons will respond when it is made plain that they are needed.

The officer is no different from other men. He has the same heart, same hunger, same needs, as the newest recruit. Go to work on him with that in mind!

—CHAPLAIN MORRIS LIVELY

"THE WHOLE COUNSEL"

HAVING reflected upon Chaplain Stroup's article, "Fear in the Shadows" (December, 1944), I think there is room for something else to be said on the subject of "hell-fire preaching." I have an idea that he has had contact with chaplains who have taken the legitimate word of warning and have harped on it all out of proportion to its proper place. The article is a justifiable reaction against that. But in thus reacting I fear th the author has swung to the other extrem The word of warning is in the gospel, and must be because Christ wanted it there or would not have appeared.

This legitimate word of warning is oft played up by those sensitive to the subje and caricatured as "hell-fire preaching." sometimes takes a caricature to get t proper repelling effect that a writer desire But in so doing the reaction may lead, as believe it has in this instance, to a one-sid view of the subject, and consequently many half-truths. We need balance in o preaching, and that means that we need, the words of Paul, to preach "the who counsel of God," not part of it.

The message of warning is Scriptural. T message of love is all pervading, and lo includes warning for the sake of those w are loved. Love is the thing, it is the do inant thing. "I, if I be lifted up, will dra . . ." That is a better motive than fear, a a more effective appeal. Christ is our lovi Saviour, but just the same he saves from terrible reality. He himself is responsible f some of the most dreadful of warning note I do not need to quote them. All who a acquainted with his teaching are aware them. We do not need to go to Jonath Edwards to find the note of horror. But it true that that note is not dominant, and should not be dominant in our preachin

Now soldiers *do* fear. It is a justifiab fear. It is a good servant, for it leads the to take all the consistent measures they kno how to take consistent with duty. It also true that these awesome circumstanc and fears lead men to reflect on the fact th they need to be right with God.

They do resort to God for spiritual securit just as they leap for their foxholes f physical security. And both acts are whol some. The fact is that many men, seei death face to face, realize that they are n ready to meet God, and many make son solemn resolutions based on that fact. I ha heard many say so. Not few—*many*. Son are more obtuse spiritually, and *under prop circumstances* a word of warning from t chaplain, either in his preaching or in h personal words, is definitely in point if do in the spirit of love and good will, and not with an upraised club ready to beat the vi tim over the head.

I think we need to realize in the matter preaching, as in other things, that peop differ greatly. An appeal that moves son

ot move others. No strong note of warn- needed for some; others may not be without it. Let us neither pour men preaching into a single mould. Let us ry of such statements as, "It must be h for life and not for death." Faith is for both. Let us be wary of saying ne type of appeal to be found in the Testament is legitimate, but that an- also there, is not. Certainly every type eal that Christ used is in order.

dly it is in error to say, "God came in not to change men's minds . . . but to their hearts." He came to do both. In key word in Christ's preaching was it"—a word whose very derivation to change the mind. And in one in- he told his defiant hearers, "Except ent ye shall all likewise perish." Hap- our soldiers are not defiantly and hypo- lly hard like that, and to bear down way may not be called for, but the point e is that the note of warning is there mistakable terms.

eeds also to be emphasized, it seems to hat the note of warning is not incon- t with the message of love. "God so the world that he gave . . . that whoso- believeth . . . should not perish." Love arning are right together there.

conclude, unquestionably my brother in has a legitimate point. But let us glect any appeal, provided by our Lord he New Testament, that will influence o yield all they have to the Saviour sin and from all its dread consequences.

—Chaplain Nelson B. Baker

"PRATTLE" OBJECTION

NKS to you and all donors for this l magazine. Every chaplain in the field eceive this journal with great enthu- as a source of inspiration and guidance, ally over here in the German theater rations.

mit me to suggest that Chaplain Wil- A. Spurrier's article entitled "Lay That e Down" (October, 1944) does not at et the approval of five out of six chap- in my immediate neighborhood. "Our ins . . . do little thinking and less on this problem" (the problem of fac- relations realistically) is a statement reveals lack of wisdom and is a good le of the undesirable way of telling even veterans of the service, what upposedly omitted to do. The second paragraph is a direct insult to the men on duty overseas in combat. The writer should be here to see and know. He would be ashamed of his unscientific statement.

—Chaplain K. W. Schalk

PAMPHLET SCORED

In "Book Notes" (February, 1945) there appears as a "best" a pamphlet entitled *Preparing for Marriage* by Popenoe. The author has done much valuable work in the Institute of Family Relations but this particular pamphlet is considered objectionable at this post because so much of it is devoted to the actual sexual acts and not enough advice is given on how to promote a happy marriage life. We feel so strongly against the book that we have withdrawn 250 copies which we bought.

A far better pamphlet is *Marriage Counsel*, published by the Planned Parenthood Federation of America, Inc., 501 Madison Ave., New York 22, N. Y. It is quite possible that Chaplain Ralph G. Saxe does not know about this pamphlet or he would have named it as the "best" on this subject.

—Chaplain Edwin R. Carter

KIND WORDS

Within the last week I have received three copies of The Chaplain, and to say that I am enthused is putting it mildly. I'll confess that I expected a few sheets of printed material, such as we chaplains get from denominational headquarters or other sources. And such would have been welcome and appreciated. But here you come out with a neat magazine that leaves nothing to be desired, the sort that makes one think right off the bat. Congratulations to you and all responsible for this new addition to the field of ministerial literature!

—Chaplain Willard S. Smith

Thank you for the fine issue of The Chaplain now in my possession (December, 1944). I am sure that we all will profit by the inspirations and suggestions in its pages.

Only the chaplain who has been in an extended combat period, devoid of stirring books and magazines, can truly understand what a liberation it is to be once again with such companions. For me it seems as if life has begun again.

—Chaplain Robert W. Fribley

SOCIAL HOUR

(In response to many requests from chaplains for games for "get togethers" we will present this feature from time to time.)

Bible Baseball

EQUIPMENT: A duplicate list of Bible questions for the captains and a set of answers for the umpire. A diamond is marked out in the center of the room or field.

FORMATION: Players sit in two long rows, facing each other. The umpire sits back of home base. The captains of each side sit near the umpire.

GAME: The captains toss up for first bat. The first player in line steps up to the plate and is asked a question by the captain of the opposite side. If he answers it correctly, he goes to first base and the next player steps up to bat. If he misses the question, it counts one out for his side and he returns to his seat.

A run is made when four questions have been answered correctly in one inning, and a runner is forced home. (There is no stealing bases. Each runner is simply forced from one base to the next.) When three outs are made the side is retired and the opposite side comes to bat.

SCORE is kept of the number of runs forced home by each side. The side with the greater number of runs is winner. The captains must ask the questions in order. No question can be asked to more than three players. For variation, score may be kept of the total number of bases reached by each side. (For instance, if a side was retired with players on first, second and third, it would score six points. Each run would score four points under this plan.)

NOTE: To induce Bible study and originality in this game, the teams are selected in advance and notified of the section of the Bible on which the questions will be based. Some time in advance of the game, the captain of each side must submit a list of questions and answers prepared by his side. From these two lists the umpire will prepare the list to be used in the game. For use in an impromptu game the following lists have been prepared:

OLD TESTAMENT QUESTIONS AND ANSWERS

1. What woman was named by her h band? (*Eve*)

2. Who asked, "Am I my broth keeper?" (*Cain*)

3. What man is first said to have "wal with God"? (*Enoch*)

4. With whom did God make the Coven of the Rainbow? (*Noah*)

5. Name three sons of Noah. (*Shem, H Japeth*)

6. Who is described as "a mighty hu before Jehovah"? (*Nimrod*)

7. Who is the traditional ancestor of Hebrew race? (*Abraham*)

8. To what land did Abraham go when left Haran? (*Canaan*)

9. What son did Abraham offer to sacri to God? (*Isaac*)

10. Whose wife "looked back" and bec a pillar of salt? (*Lot's*)

11. Who was Isaac's wife? (*Rebekah*)

12. Who sold his birthright for a mess pottage? (*Esau*)

13. Who was Rebekah's favorite s (*Jacob*)

14. Who waited and served fourteen ye for his wife? (*Jacob*)

15. How many sons did Jacob ha (*Twelve*)

16. What Hebrew became a high gov ment official in Egypt? (*Joseph*)

17. Who was found in an ark of bulrus by Pharaoh's daughter? (*Moses*)

18. Who was the oppressor of the Hebr in Egypt? (*Pharaoh*)

19. Who watched the ark of bulrus where her infant brother had been l (*Miriam*)

20. Who was the first great law-giver the Hebrew people? (*Moses*)

21. To what mountain did Moses lead people? (*Mt. Sinai*)

22. Who succeeded Moses as leader of Hebrew people? (*Joshua*)

23. What city in Canaan did Joshua his men capture and destroy? (*Jericho*)

24. What woman was one of the "judg of Israel? (*Deborah*)

25. What leader armed his soldiers v trumpets, lamps and pitchers? (*Gideon*)

26. What famous Israelite was betrayed his Philistine wife? (*Samson*)

27. What child was taken by his mot Hannah, to serve in the house of Jehov (*Samuel*)

28. Who was the first king of Isr (*Saul*)

What musician was brought to court to for Saul in his depressed moods? *vid*)

With whom did David form a lasting ship? (*Jonathan*)

What Philistine champion did David (*Goliath*)

Who succeeded Saul as king of Israel? *d*)

Who succeeded David as king, and built irst great temple at Jerusalem? (*Solo-*

Which of David's sons was killed when bellion against his father? (*Absalom*)

Which of Solomon's sons succeeded him ng? (*Rehoboam*)

From what king did the northern tribes t? (*Rehoboam*)

Who was the leader of the revolt ıst Rehoboam? (*Jeroboam*)

What woman threatened the life of h, so that he fled to Mt. Horeb? *ebel*)

To whom did Jehovah appear as "a small voice"? (*Elijah*)

Who asked for a double portion of h's spirit, and became his successor? *sha*)

Testament Questions and Answers

How many books are in the New Testa- ? (*27*)

Who preached in the wilderness, saying, kingdom of heaven is at hand?" (*John Baptist*)

Who called the wise men and asked them the star? (*Herod*)

To whom did an angel say, "Blessed art among women"? (*Mary*)

Of what race were the parents of ? (*Hebrew*)

In what town was Jesus born? (*Beth-*

Where was Jesus baptized? (*Jordan*)

How old was Jesus when he said, "I be in my Father's House"? (*12*)

Who were the first two disciples? *r, Andrew*)

Who preached the sermon on the day ntecost? (*Peter*)

Who was called "The Beloved Disciple"? *n*)

Which of the disciples was called the er? (*Thomas*)

Which of the disciples made a great for Jesus? (*Matthew*)

Who was the treasurer of the twelve les? (*Judas*)

15. What member of the Sanhedrin visited Jesus secretly by night? (*Nicodemus*)

16. What woman was a careful housekeeper? (*Martha*)

17. Who anointed the feet of Jesus and wiped them with her hair? (*Mary Magdalene*)

18. Who climbed into a sycamore tree to see Jesus pass by? (*Zacchaeus*)

19. Who said to Pilate, "Have nothing to do with this just man"? (*Pilate's wife*)

20. Who first saw Jesus after the Resurrection? (*Mary Magdalene*)

21. In whose sepulchre was Christ buried? (*Joseph of Arimathea*)

22. Give three of the beatitudes. (*See Matt. V*)

23. Where is the story of the Good Samaritan found? (*Luke*)

24. What day celebrates the triumphal entry into Jerusalem? (*Palm Sunday*)

25. What day celebrates the Resurrection? (*Easter*)

26. What city was the religious center of the Jews? (*Jerusalem*)

27. Who was the first Christian martyr? (*Stephen*)

28. Where was Paul born? (*Tarsus*)

29. Of what nation was Paul a citizen? (*Roman Empire*)

30. How did Paul earn his living? (*Tent making*)

31. With what languages was Paul familiar? (*Greek, Hebrew*)

32. Where was Paul converted? (*On the Damascus Road*)

33. Where was Paul stoned? (*Lystra*)

34. What island did Paul visit on his first campaign? (*Cyprus*)

35. Where was the first mixed church of Jew and Gentile organized? (*Antioch*)

36. Who wrote Corinthians and Galatians? (*Paul*)

37. What natural phenomenon contributed to the conversion of the jailer at Philippi? (*Earthquake*)

38. Where did Paul make a speech on the castle stairs? (*Jerusalem*)

39. Who first preached the gospel in Europe? (*Paul*)

40. Who was called the "Beloved Physician"? (*Luke*)

41. Who accompanied Paul on his first visit to Rome? (*Luke*)

42. On what island was Paul wrecked? (*Malta*)

43. How long did Paul remain at Malta? (*Three months*)

PERSONALS

The confirmation of CHAPLAIN ROBERT D. WORKMAN as Chief of Chaplains of the U. S. Navy, and his elevation to the rank of rear admiral, was announced on March 2.

The new title was established by Congress last December in a bill which provides that until the termination of the present wars one officer of the rank of rear admiral in the Chaplain Corps shall be designated as Chief of Chaplains.

Notice of his appointment was forwarded to the Pacific where Chaplain Workman was on an extended tour of visitation to observe the activities of the corps and to counsel with Navy chaplains.

His colleagues in both branches of the chaplaincy service join us in congratulating the new "chief"!

☆ ☆ ☆

CHAPLAIN JOHN J. DUGAN, who until January 31 was detained by the Japanese, stated in an interview at a rest camp on Luzon: "My comrades during the past three terrible years proved themselves real Americans, Americans with honesty, courage, godliness and fine common sense. Many of them found God in death; others found him with me in the simple services we were allowed to hold in our rude prison chapel."

☆ ☆ ☆

CHAPLAIN WILLIAM R. ARNOLD, Army Chief of Chaplains, reports that, as of the close of 1944, there have been 40 army chaplains killed in action or died of wounds, 47 have died from other causes, 105 have been wounded in action, 38 have been detained by the enemy, one died while thus detained, and one is missing in action. A total of 384 have been decorated, receiving 459 decorations.

☆ ☆ ☆

CAPTAIN M. M. WITHERSPOON, who has been District Chaplain of the Third Naval District since October, 1943, has left for a new tour of duty at a base in the Southwest Pacific.

A navy chaplain since 1918, Captain Witherspoon served during the early months of this war aboard the aircraft carrier *USS Wasp* and then for fourteen months was in the Aleutians as recreation and morale off for the Alaskan sector. While on duty in Third Naval District Captain Witherspoon headed a drive to obtain chaplains for naval service, and as a result of his effo more than 100 ministers were added to Chaplain Corps.

☆ ☆ ☆

CHAPLAIN JOHN F. HAGEN, who recen returned from the Pacific, will be ser chaplain at Third Naval District Headqu ters until a new District Chaplain is pointed.

☆ ☆ ☆

Stories of the fine fortitude of chapla detained by the Japanese in the Philippi are gradually becoming known as their lease takes place. One of these is CHAPL EARL RAY BREWSTER, to whom Major J Hawkins, USMC, pays glowing tribute the current press. "Though suffering fr near starvation and beri-beri, the chaplai says Hawkins, "was our friend and counse and a constant source of good cheer hope. He ministered to the sick, organize daily Bible class, and every Sunday delive a sermon which was absolutely inspirin

Chaplain Brewster, Methodist, was fr when the Davao Penal Colony in Minda was liberated by U. S. forces under Gene MacArthur. He was taken prisoner with men of the *USS Holland*, a submarine tend when the Philippines fell in May, 1942.

☆ ☆ ☆

Latest Navy chaplain reported killed action is CHAPLAIN EUGENE R. SHANN Formerly rector of Grace Episcopal Chur Freeport, Ill., Chaplain Shannon died February 21, 1945, while serving aboard s in the Pacific.

☆ ☆ ☆

Another Protestant Episcopal chapl whose death has not been previously nounced in these columns is CHAPL QUINTIN M. WILDER, who was killed in act on Luzon, January 15, 1945. Prior to en ing the chaplaincy in 1943, Chaplain Wil was priest-in-charge of St. Peter's Chu Neligh, Nebraska.

☆ ☆ ☆

The War Department announces that si February 1st it has received notice that following chaplains have been killed action: CHAPLAIN THOMAS E. MCKNIG

ruary 9, 1945, battle casualty; CHAPLAIN . E. WERTMAN, February 23, 1945, killed plane crash in North Africa.

he following chaplains have been wounded ction: GEORGE E. HAYDEN, CHARLES F. ILLING, JAMES H. LANDEAU, PAUL H. URER, VIRGIL W. JACKSON, GEORGE L. OLE, RALPH W. GLENN, MERLE M. GROVE, RY G. SPRAGGINS, CHARLES T. THOMPSON, ES L. NEIGHBORS, CLEETS C. CLEMENS, ES L. GEARHART, JOHN K. ORMOND, TON D. GARRISON, FRANK E. HELSEL, UEL C. LOVELL, JR., DEAN L. VERMILLION, IARD L. JOHNSON, NELSON A. THOMAS, TIN W. BAUMGAERTNER, CHARLES S. WIL-MS, LAFOREST E. HODGKINS, WILLIAM K. G, ALBERT G. SCHOFER, RALPH L. HAGA, OMAS KOCH, JAMES L. ELDER, CHESTER E. OHL.

☆ ☆ ☆

HAPLAIN WILLIS L. STAFFORD recently te from the Percy Jones General Hospital, tle Creek, Michigan: "On June 12, 1944, st my left leg above the knee on Biak Island r New Guinea. I was hit by bomb frag-nts." Chaplain Stafford was formerly the ister of the Methodist Church in West on, Ohio.

☆ ☆ ☆

R. PAUL B. SULLIVAN, religious news ed- of the *Cincinnati Times-Star*, recently ured an article advocating the drafting lergymen as chaplains. He said that, to t the present shortage of chaplains, "the fting of clergymen for the chaplaincy ears to be the only answer."

☆ ☆ ☆

HAPLAIN JAMES R. COX, upon his de-ture from the United States Army Air e at Edmonton, Alberta, Canada, received n President Errol H. T. Graham in behalf the Interdenominational Young People's on an expression of appreciation of serv- to the community of Edmonton.

☆ ☆ ☆

n unusually well-rendered radio series is g fathered at Rome Army Air Field, he, N. Y., by CHAPLAIN WILLIAM C. T. The program is entitled "Faith of Our aters" and is presented weekly over 6X, Utica. Material, other than Chaplain t's stimulating sermonette, is largely natized from articles, stories and poems earing in THE CHAPLAIN and *The Link*.

CHAPLAIN JOSEPH B. HUDDLESTON has reported that aboard a British ship he conducted a service at which a Protestant, a Jew, a Moslem, a Hindu and a Sikh each proclaimed the fundamentals of his religion —and that order and quiet prevailed.

☆ ☆ ☆

A Bronze Star medal has been awarded CHAPLAIN JOHN H. CRAVEN, who is with a Fleet Marine Force in the Pacific.

☆ ☆ ☆

CHAPLAIN THOMAS H. REAGAN, Division Chaplain, who was pastor of the Baptist Church at Bonita, Louisiana, when commissioned a chaplain, has been reported as having died of wounds received in Germany in December, 1944.

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CHAPLAIN CLARENCE L. MOODY, JR. (Congregational Christian) has received a special commendation from ADMIRAL HAROLD R. STARK for his performance of duty aboard the *USS Texas* during the invasion of France.

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According to a United Press dispatch, CHAPLAIN PAUL WESLEY BEAR of Williamstown, Pennsylvania, battled his way through deep snows to reach eight American soldiers who had been marooned for 19 days in an Italian mountain.

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CHAPLAIN WILLIAM R. ARNOLD, Chief of Chaplains of the United States Army, and CHAPLAIN ROBERT D. WORKMAN, Chief of Chaplains of the Navy, on March 8th received the Sacred Service Cross of Theta Phi, honor society for ministers. The presentation was made by BISHOP IVAN LEE HOLT, St. Louis, Missouri, at ceremonies in Washington, D. C. The decoration bears the inscription "For Distinguished Religious Service."

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CHAPLAIN RALPH E. MANESS, formerly minister of the Lebanon Baptist Church, Missouri, has been reported missing in action.

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Honorary Doctor of Divinity degrees have been awarded to CHAPLAIN JAMES V. CLAYPOOL, from Brown University, and CHAPLAIN ALFRED VOGLER, Moravian College.

FINALLY, BRETHREN

The Editor has a last word

A COUPLE of months back we issued what we hoped was a heart-rending plea for your counsel on the worth of the various departments in THE CHAPLAIN. We begged you to tell us which items you would like to see continued or expanded and which you felt might be dropped.

A number of you came through promptly, and doubtless a good many others of you "assistant editors" of this journal have your letters on the subject in the mail. It's too soon, of course, to draw any sound conclusions as to your preferences. But perhaps you'd be interested in the initial trends.

The early returns indicate that by far the most popular of our regular departments is "Thought-Starters," conducted for us by Professor Halford E. Luccock of Yale Divinity School. That surprises us not at all, for most preachers are agreed that the inimitable Luccock's writings have more sermon germs to the square inch than those of almost any other man, living or dead, who writes on homiletical subjects. (Parenthetically, you should know that this service of Luccock's is done as a "labor of love" in your behalf; like all our authors, he asks not a nickel honorarium for the sometimes onerous task of batting out so much copy for this magazine.)

The early birds' chief nominee for oblivion seemed to be "Sermon Outlines." The majority of those whose replies we have in hand indicate that outlines may be all right for some civilian ministers, but they are too cut-and-dried for the chaplain's use. Of course the opinions of you fellows overseas may change the trend. But if it seems to hold, we'll drop that de partment to make room for somethi more useful to you.

Let's have *your* reaction on any a all our magazine's content. Only th can we work out a more useful ed torial policy.

WITH THIS issue we begin the pre entation of material especially d signed to keep you informed on t broader phases of the peace. With t co-operation of the Carnegie Endov ment for International Peace, we ho to bring you each month articles outstanding personalities to keep y abreast of the soundest and mo progressive current thought on t business of making a lasting peace earth.

This month John Foster Dulles giv his personal appraisal of the Crim Conference (page 6) and John Davis outlines what is involv in "The Battle for Human Right (page 19). Next month, in addition at least two more significant articl we hope to provide a 4-page secti of "briefs" on the peace question, sort of grab-bag of news, quotes, pe tinent facts and other items to whi you can turn for the "makin's" addresses and sermons.

ALLOW US to call your attenti also to the section herein labell "Backfire." Here's the place for you register your approval or disapprov of anything and everything appeari in your journal. As you may note this month's samples, we make no d mand that you "accentuate the pos tive." Gripes as well as enconiu are welcome!

WE HEAR A GREAT DEAL about rehabilitation, and we shall hear more about it in the days to come. Already Congress has passed legislation designed to rehabilitate the war veteran, to refit him for civilian life. But little has been said, and less done, about the spiritual rehabilitation of the veteran. And that is the most important aspect of the problem. . . . The man who has seen life in the raw at Anzio or Tarawa is unlikely to be willing to settle down as a vestryman in a fashionable parish noted more for its respectability than its religion. The chaplain who has crawled on his stomach through a murderous rain of enemy fire to bring the Bread of Life to men dying in agony is not likely to be satisfied with a parish dominated by a small group of elderly women. And the young woman who has operated a Link trainer or driven an Army truck will want something more vital from her parish than a monthly tea dance for young married couples. . . . When these young men and women come back from the war, will the home parish be able to welcome them and make them feel spiritually at home? Or will they look upon it as a surviving relic of that pre-war world that passed into history when the first Jap plane dropped the first bomb on Pearl Harbor?

—CLIFFORD P. MOREHOUSE

Editor, "The Living Church," now on leave of absence in the service

Aboard a Transport

No sanctuary have we, Lord,
In which thy songs to raise;
No pulpit stands to hold thy word,
No vestured choirs praise.

With arms transfixed against the sky,
I stand amid the sea;
A thousand men are standing by
To hear me speak of thee.

The quarter-deck and open sky,
In sunshine or in rain,
Comprise our church. For spires, high,
The foremast and the main.

I falter, Lord, thy word to speak,
To praise them or to chide
Is not my task when storms so bleak
Sweep o'er the angry tide.

No Gothic towers can avail,
Too temporal for me!
No hand-wrought altar by the rail
Can satisfy the knee.

The heart would have no sinning sod,
The soul its prison fights,
The heart yearns for a loving God;
The soul, the spangled heights.

If to thy rest we could repair,
It would our toil repay;
Lord, grant in answer to this prayer
The word my lips should say.

—C. MONTGOMERY SMITH
Chaplain